

# Federal Council BULLETIN

Vol. XI, No. 7



September, 1928



## Fellowship as a Creative Force

By Lynn Harold Hough



## War and Its Aftermath

By Fridtjof Nansen



## Training the New Home Missionary

By William M. Gilbert

*A Journal of Interchurch Cooperation*



# Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

NATIONAL BAPTIST CONVENTION Louisville, Ky. ....	Sept. 4-10
BIENNIAL CONVENTION, EVANGELICAL BROTHERHOOD, EVANGELICAL SYNOD Indianapolis, Ind. ....	Sept. 16-19
FEDERAL COUNCIL'S COMMISSION ON EVANGELISM New York, N. Y. ....	Sept. 18
CHURCH WOMEN'S INTERRACIAL CONFERENCE Eaglesmere, Pa. ....	Sept. 18-19
FEDERAL COUNCIL'S COMMISSION ON SOCIAL SERVICE New York, N. Y. ....	Sept. 21
YOUNG WOMEN'S CONGRESS, UNITED LUTHERAN CHURCH Johnstown, Pa. ....	Sept. 22
BIENNIAL CONVENTION, WOMEN'S MISSIONARY SO- CIETY, UNITED LUTHERAN CHURCH Johnstown, Pa. ....	Sept. 22-27
COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE New York, N. Y. ....	Sept. 26-27
FEDERAL COUNCIL, ADMINISTRATIVE COMMITTEE New York, N. Y. ....	Sept. 28
NATIONAL RECREATION CONGRESS Atlantic City, N. J. ....	Oct. 1-6
COUNCIL OF WOMEN FOR HOME MISSIONS, EXECUTIVE COMMITTEE New York, N. Y. ....	Oct. 2-3
FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS, EXECUTIVE COMMITTEE New York, N. Y. ....	Oct. 4-5
CONVENTION OF THE UNITED LUTHERAN CHURCH Erie, Pa. ....	Oct. 9-
GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH Washington, D. C. ....	Oct. 10-
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, ANNUAL MEETING Bridgeport, Conn. ....	Oct. 16-18
FEDERAL COUNCIL, ADMINISTRATIVE COMMITTEE New York, N. Y. ....	Oct. 26
INTERNATIONAL GOODWILL CONGRESS New York, N. Y. ....	Nov. 11-13
NATIONAL INTERRACIAL CONFERENCE Washington, D. C. ....	Nov. 18-21
FEDERAL COUNCIL'S RESEARCH DEPT. New York, N. Y. ....	Nov. 23
UNITED STEWARDSHIP COUNCIL Rochester, N. Y. ....	Dec. 3-4
FEDERAL COUNCIL OF THE CHURCHES, QUADRENNIAL MEETING Rochester, N. Y. ....	Dec. 5-12
CONFERENCE ON THE CAUSE AND CURE OF WAR Washington, D. C. ....	Jan. 14-18
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA Jan. 16-18	
DEPARTMENT OF SUPERINTENDENTS, NATIONAL EDUCATION ASSOCIATION Cleveland, Ohio ....	Feb. 24-26

# Table of Contents

VOL. XI SEPTEMBER, 1928 NO. 7

	PAGE
EDITORIALS	I-4

A Prayer for Fellowship	
Evangelism, the Life Blood of the Church	
The Crucial Point in Christian Unity	
"The Inalienable Liberty of the Church"	
Helping Parents to Help Their Children	
Ye Shall Know the Truth	

## ARTICLES

War and Its Aftermath, by Fridtjof Nansen	5
Fellowship as a Creative Force, by Lynn	
Harold Hough	7
Training the New Home Missionary, by	
William M. Gilbert	9
The Present Crisis in Mexico, By Samuel	
Guy Inman	11

## NEWS OF CHRISTIAN COOPERATION

Churches Rejoice in Anti-War Treaty ....	12
Advance Step in Jewish-Christian Good-	
will	14
Religion Goes "on the Air" ....	15
Using the Summer for Spiritual Cultivation	16
Rochester Looms Large on the Church	
Horizon	17
Mexican Friendship Project Great Success	18
International Church Gatherings at Prague	19
New Leadership in Race Relations	20
Labor Sunday Message, 1928	24

## DEPARTMENTS

Glimpses of Interdenominational Life ....	28
Among the Best New Books	30

## Federal Council Bulletin

105 East 22d Street  
New York

*Subscription Price, One Dollar a Year*

SAMUEL MCCREA CAVERT, *Editor*

AENID A. SANBORN }  
WALTER W. VAN KIRK } *Associate Editors*

*Contributing Editors:*

Other Secretaries of the Federal Council of the Churches, as follows:

CHARLES S. MACFARLAND	
JOHN M. MOORE	BENJAMIN S. WINCHESTER
CHARLES L. GOODSELL	BENSON Y. LANDIS
WORTH M. TIPPY	JAMES MYERS
SIDNEY L. GULICK	JEANNETTE W. EMRICH
F. ERNEST JOHNSON	EVERETT CLINCHY
GEORGE E. HAYNES	FLORENCE E. QUINLAN
WILLIAM R. KING	(Council of Women for
(Home Missions Council)	Home Missions)

Application for transfer of second class entry from  
Utica, N. Y., to New York, N. Y., pending  
Acceptance for mailing at special rate of postage provided  
for in Section 1103, Act of October 3, 1917, Authorized  
July 3, 1918.



# FEDERAL COUNCIL BULLETIN

*A Journal of Religious Cooperation and Interchurch Activities*

*Issued Monthly, except July and August, by*

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

105 East 22d Street, New York

VOL. XI, No. 7

SEPTEMBER, 1928

## THE EDITORIAL OUTLOOK

### *A Prayer for Fellowship*

ALMIGHTY GOD, our Heavenly Father, whose love reacheth unto the ends of the world, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all misunderstanding and prejudice and whatsoever else may hinder us from Godly union and concord, that, as there is but one body and one spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may all be of one heart and of one soul, united in one holy bond of truth and peace, of faith and love, and may with one mind and one mouth glorify Thee. Amen.

By RT. REV. CHARLES L. SLATTERY,  
(At an Interchurch Fellowship Banquet  
in Boston).

### *Evangelism, the Life Blood of the Church*

IN ALL our religious nomenclature there is no word so deeply significant of the distinctive mission of the Church as "evangelism." It is gratifying to note that, even though the term has at times had a narrow or emotional connotation, both the Federal Council of the Churches and nearly all the great communions have adopted it and persistently made it their own.

More directly than any other, the word

"evangelism" announces the fact that the Church of Christ has a message, an *evangel*, "good news," which the world supremely needs. It asserts that the Church exists for the primary purpose of *bearing witness*, of testifying to a spiritual meaning in the universe as the creation of God, to the true nature of man as revealed in Jesus Christ and to His saving power in the human heart and in society.

The Apostle's great affirmation, "I am determined not to know anything among you save Jesus Christ and Him crucified," might seem at first thought to be a narrow conception of the Christian program, but more careful reflection will reveal the fact that in it is to be found the whole range of Christian faith and practice, and that nothing that is of interest to humanity is foreign to one who shares the Apostle's purpose.

William James once said that religion is either "a dull habit" or "an acute fever." It is a dull habit only to those who hold no glowing evangel of the reality and love of God. Dr. Denny, of England, has discerningly remarked that many are going in for social reform because they have no gospel. He would doubtless be the first to agree also that many are going in for social advance just because they do have a gospel, and have discovered what it means for the whole of life.

Indeed, one could safely assert that noth-



ing fundamental and permanent in social reform can be gained which is not deeply bedded in the Gospel and grounded in profound religious faith. Rootage must precede fruitage, now and always.

### *The Crucial Point in Christian Unity*

IN THE last analysis, the cooperative Christian movement in America succeeds or fails at its point of contact with the local community. If actual churches, made up of real folks with the common human weaknesses (which, alas, church membership does not wholly eliminate!), cannot get together in actual cooperative life and service, then they who work on national programs and who elaborate larger philosophies labor in vain.

Everybody is talking about Christian cooperation and unity nowadays. It is one of the two or three outstanding religious interests of our times. In addition to great world movements such as the conferences at Stockholm, Lausanne and Jerusalem represent, conversations on union projects are now proceeding between several denominational groups in the United States, notably the Christian Church and the Congregationalists, the Disciples and the Baptists, the Methodist Episcopal Church and the Presbyterians, the Universalists and Congregationalists, the Southern Presbyterians and the United Presbyterians, the Reformed Church and other Presbyterian groups.

The crucial point in the whole enterprise is the local community. True, the local churches are conditioned by overhead authority. It is true also that there has been considerable federating in a dozen or more states, and that there are scores of city councils of churches and hundreds of community churches. Still the local community is the weak link in the chain. This is the place where effort should be concentrated now.

A five-year program of extension in local and state federation would help forward

amazingly this whole world enterprise of Christian unity. To this the Federal Council is ready to give itself with all its power. It has no standard form of organization to superimpose on the community, but it can place at the disposal of the churches in communities, large and small, the experience of other communities of the same size and character. It can give guidance, is eager to do so. Secretaries of city and state federations also stand pledged to give their assistance in bringing counsel to communities that are feeling their way into a larger religious unity.

The experimental stage of church cooperation has been pretty well passed. Works. A fair technique has been developed. We now know that many things can be done better in cooperation than in separation. There remains much land to be possessed geographically. Most of the states have little or no interchurch organization. A few of the larger cities and hundreds of smaller cities have little cooperation. Vast areas of village and country life wait on cooperation or consolidation of churches for the possibility of achieving any sort of organized Christian conquest of individual and social life in home, in business and industry, in the state and in the multifarious activities of neighborhood life.

The Federal Council would like to get in to touch—and keep in touch—with at least one pastor or layman in every community, large or small, who has on his soul the burden of our divided Christian forces and strategy, and who possesses at the same time the confidence of the community as a whole. The most hopeful element in the present situation is that the local communities are awakening to their need. If one could know the whole country, he would probably say that there is hardly an American city or village, north or south, east, or west, where there are not at least a few eager souls who cannot rest, and who will not, until a large Christian unity has been achieved.



## *"The Inalienable Liberty of the Church"*

THE extraordinary esteem in which Dr. S. Parkes Cadman is held across the Atlantic as well as in our own country was well indicated during his visit in England in July. At a great meeting held in Philharmonic Hall, Liverpool, at which he and Lord Hugh Cecil were the speakers, his message on "America's Attitude Toward the Problem of World Peace" was the occasion of what could only be described as an ovation. The address was evidently regarded as a true reflection of the best thinking in America on the subject. Even a brief summary will suggest that its solid merit entitled it to be thus regarded.

Interpreting first the objections which his countrymen had felt toward certain aspects of the League of Nations, Dr. Cadman went on to portray the more favorable public opinion toward the League in America at present, due to "its growing effectiveness," "its social programs," "its technique in dealing with threatening imbroglios," and "the new temper which it is creating in world affairs."

The response to the multilateral treaty for the renunciation of war was hailed by Dr. Cadman as especially heartening, but he was at pains to emphasize the fact that it might prove only "an amiable gesture" unless it were followed by prompt steps looking toward a substantial measure of disarmament, and toward the fullest support of the indispensable international agencies for peaceful adjustment of all disputes.

As to the position of the Churches with reference to the peace movement, Dr. Cadman's forceful and unequivocal utterance was one in which millions of American Christians will feel he was speaking for them. "The Churches demand," he said, "that political and legal equivalents for their ethical ideals shall be found, and are inclined to force the pace of their legislators and

executives in this direction." After describing some of the ways in which the Churches had brought Christian principles to bear on concrete proposals, Dr. Cadman concluded:

"They will not retreat or retract, and they will be heard. They cannot be intimidated by any attempts to silence lovers of international justice and peace. They cherish the inalienable liberty of the Church to interpret public policies and institutions in the light of the Christian evangel, and to enter vigorous protest when righteousness falters or human freedom is jeopardized."

## *Helping Parents to Help Their Children*

HOW few children, or young people even, receive any worthy education on one of the most vital aspects of living! We give our best attention to fitting them for their vocation, for their participation in civic affairs, for their appreciation of the world's culture. But to prepare boys and girls for their relationship with each other, for marriage and homemaking—that is, for the phase of life on which character and happiness and social well-being all intimately depend—countless parents do virtually nothing at all.

A conspiracy of silence there almost seems to have been, keeping children and youth from learning in a wholesome way about the place and nature of sex in human experience. The result is that they have been left to pick up such information, or misinformation, as they could, in quarters that cheapen and vulgarize what ought to be the most beautiful and ennobling element in life.

Why do devoted parents fail in this fateful way?

Chiefly because they are themselves in a state of confusion on the whole subject. They cannot give help because they themselves need help.

This condition lays upon the Church a responsibility which it is meeting with piti-



ful meagerness. How few churches today are assisting fathers and mothers, in any concrete and definite way, to discharge the duty and the privilege of training their children to understand the meaning of sex and to take right attitudes toward it.

Some churches *are* doing so, simply and successfully. Let Buffalo testify. With the cooperation of the Federal Council of the Churches and the American Social Hygiene Association, the Buffalo Council of Churches last year for the first time enlisted the interest of a few pastors in organizing parents' classes in the training of children with special reference to their sex-education. A simple course of training for the leaders of these classes was provided, under the direction of a gifted and high-minded physician.

The ministers who carried out the plan in their congregations now say that it was the most rewarding part of the year's work. One even declares, "It was the finest thing in my entire pastorate." And the parents are not slow to say that nothing that their church has done for them has been of more real help or been more gratefully welcomed.

### *Ye Shall Know the Truth*

**F**RED MARVIN, it will be recalled by readers of the BULLETIN, has been responsible for the circulation of many animadversions against the churches, and particularly the Federal Council of the Churches, for alleged support of "radicalism," "communism," "internationalism" and other "issues."

The same Mr. Marvin, according to despatches in the daily press, has been convicted of libel in a suit brought by Madame Rosika Schwimmer, and damages of \$17,000 have been awarded to her.

With reference to his misleading statements about the programs of the churches

for social betterment and international peace, the most striking thing, as one looks back upon them, is to see how generally they have been wholly ignored! Occasionally someone who was not familiar with the facts has taken the attacks at their face value but the general practice seems to have been to regard them as not even meriting notice. The editors of the religious press who are in the best position of all to know the truth, have almost unanimously refrained from dignifying the so-called "charges" by printing even a paragraph about them.

And this serves to remind us that the religious press renders a great service by what it does *not* print as well as by what it does. As the *Michigan Christian Advocate* (Methodist) said, in a masterly editorial not long ago:

"A recent mail brought from Washington, free postage, government printed, report of a statement of E. B. Johns before the House Committee on Naval Affairs entitled 'Pastors, Politicians, Pacifists,' which is really the name of a book that sells at \$1.00. Its observations on the Federal Council of Churches, Sir Henry Lunn, Dr. Sidney L. Gulick, etc., are positively too ridiculous to print, but readers who never see a religious paper swallow such stuff like gulls.

"Think of what we owe the *Advocate* for what they did not print. Printer's ink aplenty was used by the critics of the Church in their little organs and big circulars. If one *Advocate* editor could have been found in Methodism to have printed them, then the Church would indeed have been disturbed."

### A NEW DEFINITION

**F**ROM the broad standpoint of humanity and civilization, all war is an assault upon the stability of human society and should be suppressed in the common interests.

—HON. FRANK B. KELLOGG.



# WAR AND ITS AFTERMATH

By FRIDTJOF NANSEN

*One of the Greatest Humanitarians of the Modern World Relates His Experience of the Toll of the World War and Concludes Europe Could Not Stand Such a Shock Again\**

## SAYS THE GREAT EXPLORER:

*"War is the very institution to give the unfittest elements all the chances."*

*"Nations have hardly begun as yet to have real morality."*

*"The shock of the last war has not yet passed. The civilization of the white race could not stand another."*

WE ARE brought up with the idea of evolution. We like to think that our race is making progress. Surely our ethics, our morality have improved, you say. Yes, our ideas, so far as individuals go; but not when the individuals combine into groups. Nations have hardly begun as yet to have real morality. They are little more than collections of beasts of prey. Private, human virtues, such as modesty, unselfishness, charity, altruism, love of one's neighbor, still strike them only too often as ridiculous folly if they are urged to practice them in their politics.

It is double morality! If you lie, betray, steal, rob, or kill for yourself, you are a miserable criminal, are despised as an inferior creature, and put in jail. If you do these things for your country, if you play the foulest game for your people, it is admirable, worthy of the highest praise of your countrymen, and you are ranked in the front row as a great patriot. As long as this bookkeeping with double entry is upheld, there seems to be but little hope for a betterment of the world.

But it is worse than that. If in spite of everything, by good or evil, we cannot get what we want from our neighbor, we think it perfectly legal and just to use force and resort to war to compel him, if he is a weaker nation, to do what we wish.

The worst of it is that war is the very institution to give the unfittest, the poorest elements in a people, all the chances. Here in the United States five and a half million men between the ages of 21 and 30 were examined for the drafts, and 22 per cent were rejected as unfit. While 4,300,000 splendid young men were

picked to be sent out to the front and to be exposed to death by shells and gas and diseases, 1,200,000 unfit men remained at home to propagate the race. Do you think the race will be improved that way?

Europe is still suffering from the shock of the last war, by which her very foundations were shaken, and still there are people speaking light-heartedly of the next war. They are forgetting it already before they have learned the lessons which it ought to teach.

There are men who could tell you better than I can of the pitiless holocaust of the beautiful fields of France and the agony of the great bombardments of a modern action, the unspeakable torture of men hung, wounded and broken—for days, it might be—upon barbed-wire defenses, imploring by their screams a speedy death, which they were powerless to inflict upon themselves. But there are other sides of war, of which I, perhaps, have seen more than most men. For nearly eight years now it has been my task for the League of Nations to investigate the hideous aftermath which war leaves behind. I have had to spend my life with prisoners of war, in famines, with panic-stricken refugees, with the tragedy of old men and women and tiny children, left by the chance of war alone, forlorn, robbed, destitute of everything of value in the world.

## HORRORS OF WAR PRISONERS

I wish I could make you for a moment feel the sufferings of the prisoners of war in the Siberian camps from which we brought them home. There they were, these prisoners, Germans, Austrians, Poles, Hungarians, Czechs, Serbs, Roumanians, Italians, Turks—twenty different nationalities we had to deal with. There they were still, a year and a half after the war had ended, having been three, four, five, or even nearly six years in their grim captivity without news of their families, who believed them dead because no news had passed for all these years. There they were, camped in broken huts that gave them no real shelter against the savage cold of the Siberian winter, clothed in the rags in which they had been taken off the field of battle, given so little food that they were almost starved, too often subject to the brutal treatment of their temporary masters, subject also to what was worse—to the ravages of terrible diseases, cholera,

\* An abridgement of an address delivered at the One-Hundredth Anniversary of the American Peace Society, Cleveland, May 7, 1928.



dysentery, typhus, of those scourges which follow in the wake of starvation and of filth.

The war ended at last; but months passed, the year passed, and nothing could be done to bring the hundreds of thousands of survivors home. Rumors reached them that peace had come, but nobody came to fetch them or even to help them. The governments of the peoples to whom they belonged had no organs, no representatives, no power to negotiate and obtain the necessary agreements and arrangements for delivery of the prisoners and their transport.

Then was it that the League of Nations came into being. At the first meeting of its Council it was proposed and decided that the repatriation of the prisoners of war would be an appropriate task for the League to take up. For some unknown reason I was asked by telegram to take charge of the work as the League's High Commissioner. It came so unexpected—it was something quite new, and I thought I could not do it. But on the assurance that I would only be expected to give a few months to it, I had to give in. But those few months have rather been long. I am still at it. We managed to repatriate nearly half a million prisoners of war.

#### FAMINE TAKES AN AWFUL TOLL

That prisoner work was hard to do, but it was nothing compared to the bitter tragedy of the Russian Famine. You will remember something of it in this country. In the whole history of the world there is no humanitarian work that can be compared with the relief work of America organized by Hoover in Russia, as well as in other parts of Europe, during and after the war. It is unique. It will for all future ages be a bright golden leaf in the chronicle of the gloomy time we have lived through. May I add that we in Europe also did our share as best we could. Although some leading governments refused to take any action, the private response to the appeal we made was generous, and much good work was done by our various organizations, and some million people were fed.

But no one who did not see the famine can ever quite understand what it was like. I have a nightmare always in my mind of the things I saw.

Millions died by torturing hunger in that famine. Thousands upon thousands went mad from pain before the end. Cannibalism was rife throughout a population as great as that of the states of Ohio, New York, Michigan, and Pennsylvania together. Corpses were dug up from the churchyards to be used for food. Mothers, in mad desperation, killed and ate their own babies; fathers killed their daughters. But no, I cannot go further in those horrors! All that was in civilized Europe, of which we are so proud.

But in some ways, not even the Russian Famine has left me so terrible a memory as the flight of the Greek and Armenian refugees from Asia Minor and from eastern Thrace. The famine was in the winter of 1921-22, and in the autumn of 1922 the Greek armies suffered their great disaster in the mountains of Asia Minor. As their army retreated in the disorder of defeat, hundreds of thousands of the Greek and Armenian inhabitants of Asia Minor fled to the coast, and by every ship which they could get across the sea to Greece.

#### PLIGHT OF REFUGEES

We read about the emigrations and great wanderings of peoples in early history; but what were they? Mere trifles compared with what we have experienced here. A whole people, a million and a half of refugees, removed, driven away from their homes and their country and transferred to another distant country.

It is true that the League of Nations has transformed that tragedy into a miracle of hope. We proposed to the Greek Government that a League of Nations loan should be made for the settlement of these refugees. The Greek Government fully agreed. The loan was made. The settlement was carried through by a League commission, the able chairmen of which were three prominent Americans.

But this has been achieved only after terrible suffering, terrible losses to the refugees, to Greece, and to the world. That suffering and loss are due to war. They are a part of all the suffering and loss which the last war brought upon us. Nay, all the things of which I have told you are due directly or indirectly to the war.

#### THE CROWNING TRAGEDY

They are disgustingly horrible, and still they are but little compared with the horrors of the sufferings of the Armenian people. There is certainly no people in the world which has suffered so much and been so badly treated as the gifted Armenian people.

The Turks feared the Armenians. They were a cleverer and more gifted race than the Turks. Feeling themselves inferior, they hated them, and when the great war came and there were no disagreeable European eyes to look on they decided simply to wipe out that "accursed race," as they called them. Careful preparations were made to carry out this plan. First, all leading and prominent Armenians in Constantinople—six hundred of them—were suddenly, in April, 1915, arrested, sent to Asia Minor, and disappeared; only eight of them were heard of again. Then in June, 1915, the horrors began to which we know no parallel in history. From all the villages of Asia Minor and Mesopotamia the Armenian Christians were driven forth on their death march. The work was done sys-



tematically, clearing out one district after another. There was to be a clean sweep of all Armenians. It is estimated that at least one million Armenians were exterminated. According to the statistics before the war, there were 1,845,450 Armenians in Turkey. Of these, hardly 800,000 saved their lives.

When the Turks were defeated and an armistice was signed, many Armenians returned to their land in Anatolia and started life again. But then came the last grim act in the somber tragedy of the Armenians. In the autumn of 1922 the Turks, as I mentioned before, under Mustapha Kemal, drove the Greeks out of Asia Minor. Once more thousands and thousands of Armenians were driven out of the country like pariahs, and fresh scenes of cruelty were enacted. Stripped of everything, the fugitives arrived in Greece, Bulgaria, Constantinople, and Syria, while great numbers fled again to Russian Armenia. All the real property and movables that they had to leave behind

have been appropriated by the Turks and their rulers.

All these things of which I have told you, the prison camps, the famines, the flights of refugees, the massacres, starvation, and extermination of the Armenian people—all are due directly or indirectly to the war. I have talked of them tonight because I want to show why I am so ardently, so passionately, against war.

But, believe me, such things cannot happen without weakening the social system in which we live. They undermine the very foundation of our civilization. They sap the vitality of our peoples. They leave wounds and scars behind them that take very long to heal. The wounds and scars of the last war are not yet healed; some of them have hardly yet begun to heal. Europe, the world, is not yet well; the shock of the last war has not yet passed. I am convinced of nothing more firmly than that Europe, that the civilization of the white race, could not stand a new shock of another war like the last.

## FELLOWSHIP as a CREATIVE FORCE

By LYNN HAROLD HOUGH

*"If we walk in the light we have fellowship one with another."*

—I John 1:7

WHEN we begin to commend the practice of fellowship to men, at once objectors arise. And the objectors have many important things to say. Perhaps most of them may be summed up in the assertion that truthful men cannot have fellowship with liars, indeed that liars can have no real fellowship with each other, and that a world into whose very structure so many lies have been built can scarcely be a world of fellowship. One can hardly deny that there is some truth in this assertion. But the whole matter is scarcely so simple as the assertion itself would seem to imply. For at least as far as Christianity goes, the very strategy of fellowship lies in the fact that it is offered to the unworthy.

Of course, strict and mathematical logic would suggest that a man ought first to repent and turn from evil ways, and to secure fellowship after he had shown clear evidence of complete moral transformation. But the practical difficulty with this position is just that it is the fellowship which makes possible the repentance and the transformation.

The case of the experience of Jesus with Zaccheus is a good example of what I mean. Cool, ethical logic might have suggested some such words as these on the part of Jesus: "You are a dishonest rogue. If you will stop stealing and return your ill-gotten gains

I will be your friend." It is clear enough that had Jesus made such an approach the matter would have gone no farther. But Jesus did nothing of the sort. Instead he told Zaccheus in the friendliest possible way that he wanted to take dinner with him that day. Stunned and quite overcome, Zaccheus hastened to make ready for his guest. When Jesus came he treated his host with a kind of distinguished and happy courtesy. He seemed to give his friendship in the most easy and uncalculating fashion. There was no suggestion that Zaccheus was a man whose very presence was a kind of moral contamination. But all the while things were happening inside Zaccheus. At last he could stand the inner pressure no longer. And he blurted out confessions and promises in words which fairly tumbled over each other. By giving fellowship first, Jesus had wrought a miracle of moral and spiritual transformation. By welcoming Zaccheus to his own roomy life of noble light, he made it impossible for Zaccheus to go on living in darkness.

The truth is that hard-headed and sometimes over-adroit men of the world have more of moral and spiritual loneliness in their hearts than we sometimes suppose. If we offer them moral fellowship in far-reaching, unselfish enterprises, we may be surprised at the response. The cold and calculating man of business



encased in rigidities has a lonely spirit within the hard casing. His life, which sometimes takes the form of a battle without quarter, has vast spaces of emptiness within. He longs inarticulately for a fellowship he has never known. It is very significant that one of the first of the converts who went the full length of the daring and radical demands of Saint Francis was a keen and successful business man of Assisi, who had a sense of permanent values as well as of the worth of the passing currency of this transitory life. When high fellowship is offered, again and again men will prove worthy of the offer. So the evil in men's hearts and lives is not to prevent one's offering them the gracious gifts of happy fraternity.

### FELLOWSHIP AMONG THE CHURCHES

When we come to great institutions, it will be said that they are the reflections of actual differences among men, and that, therefore, their number and variety are inevitable. It is true enough that men and women cannot be regimented so that a kind of goose-step replaces the full and natural movement which normally expresses the differences of type and temperament. And it is good that this richness and variety among men should be reflected in the richness and variety of their institutions. But it can scarcely be claimed that this principle justifies the presence of nearly two hundred denominations of Christians in the United States. Such a situation can scarcely be said to be a fulfilment of the petition of Jesus in that great intercessory prayer "that they may all be one." Indeed we have flouted the expressed hope of Jesus. We have more than we know become His foes, as we have divided the Church which we have been taught rightly to believe is the body of Christ.

It is not the divisions themselves which constitute the heart of the problem. It is the spirit back of the divisions. When one surveys all the denominations of Christians in America, he remembers sadly the words of the New England poet, Robert Frost:

"Something there is that doesn't love a wall."

We, too, want to know what these walls of denomination shut in. And most especially we want to know what they shut out. For our tragic divisions have made profound and trustful fellowship impossible in untold numbers of cases. The mind of Christ is surely

not reflected in the present ecclesiastical situation in the United States. We are not walking in the light which comes from His radiant personality, as we divide and subdivide in such amazing fashion. We must find our way to the unity of true spiritual fellowship by following Him as we have never followed Him before.

### FELLOWSHIP AMONG THE NATIONS

The whole world is passionately and wistfully longing for fellowship. And the suspicion which is the antithesis of fellowship is banking great storm clouds all about the edges of our sky. All the world is looking upon us with anxiety. All the world is looking upon us with fearful questioning. With tragic rapidity the United States is coming to have the place in the mind of the world which was so lately held by Germany. If we do not find a better way of life, we will become the best-hated country in the world. Bankrupt, war-torn, world-weary Europe looks upon us with irritated amazement. Our blatant materialism and our crass lack of understanding of the actual situation all about the world have made a deep impression upon all mankind.

And at this moment, with the bankrupt world at our feet, we have suddenly produced from some sordid center of our life a military passion new to our country. Before the war less than two hundred officers were engaged in giving military training in our schools. Now there are nearly two thousand. Why this sudden increase? Who is our foe? What menacing dread prompts the hysterical appeal of the military party in the United States? At the very moment when we can afford to give the world a supreme example of hearty goodwill, we are developing a self-conscious military ambition of the most curious character. The great foe of the democratic party in Japan is the military party in America. Germany, in its most belligerent days, never gave military training to the boys corresponding to those in our high schools. But with us a vigorous propaganda is being carried on to make the high school a center of military activity.

The next war, the scientists tell us, will be of unbelievable deadliness. The front trenches will be everywhere. Women and children will share as they have never done before in the tragic menace of its

(Continued on page 27)

*LYNN HAROLD HOUGH, who has lately resigned from the pastorate of the Central Methodist Episcopal Church of Detroit to become the minister of the famous "American Church" in Montreal, is one of the conspicuous leaders in American religious life. Formerly president of Northwestern University, he brings to all his work an educational point of view. He is the author of many volumes on the Christian religion, and on social and international themes.*



# Training the New Home Missionary

By WILLIAM M. GILBERT

*A Professor in Drew Seminary Surveys the New Demands Made on the Modern Missionary*

THE history of home missions is really the history of America. If the secular historian were free to tell the whole story, these missionary pioneers would be given the credit of moulding the ideals and building the sturdy character which won the Revolutionary War and later saved the Union in 1865. A western story has it that on the first train entering a new town, a pioneer preacher would be on the "cow-catcher." Really, however, the circuit-rider was there long before the railroad was ever dreamed of.

In the days of ever-extending frontiers, home missions consisted of preaching the Gospel and building churches in each new western country as it opened up. These early missionaries were giants in their day; rugged men who rode horse-back over mountains and through wildernesses, across prairies and deserts. In these later days the geographical frontiers have been largely won, and new social frontiers in city and country are presenting a home mission field as full of challenge as were their predecessors.

A new day has come, and calls for a man who can apply the same gospel message to a more highly civilized and highly complicated life. In those days the people had little education. Today it is a rare audience that has no college or university graduate in it. Then the country was almost wholly rural and agricultural. Now it is both rural and urban, and rapidly becoming industrial. The audience used to be English-speaking and Nordic, now about one-third of our population is either foreign-born or of foreign parentage. The church or "meeting" of those days furnished the countryside with its best opportunity for social intercourse and expression. Today the church must compete with the daily and magazine press and the radio and the fraternal and community organizations for the interest and time of the people.

The emphasis in the message has radically changed. It used to be a doctrinal and denominational debate. Now people demand a Christian message that will help them live right. They do not know and do not care to know the doctrinal differences which caused Presbyterians, Baptists and Methodists to be distinct Christian bodies. They are more interested in a Christian Church, building them and their children into the Kingdom of Christ, than in trying to convert a man after his character building has collapsed.

These and many other changes in American life have called for a highly trained and specialized ministry in the home mission field. To illustrate the way in which this demand is being met—the Theological Seminary of Drew University in 1922 established a Chair of Home Missions. There is a course which surveys the whole field of missions—the frontier, the mountaineer of the South, the Negro, the Indian, the foreign-speaking groups and the Mormon. This course is offered to familiarize all candidates for the ministry with the needs of their home land, so that they may present its missionary claims with greater interest and more intelligence. It is also offered with the hope that, seeing the need, some of the students will feel called upon to dedicate their lives to home missionary service.

## WHAT MISSIONARY SERVICE MEANS TODAY

Other courses deal with the more highly specialized forms of service. How can the Christian Church reach the American-born children of foreign-born parents? They have broken with many of the customs of their parents, including religion. Two courses face that and similar problems.

How can the pastor-missionary utilize the technique of the social case-worker and cooperate with him? A course deals with that problem. Another faces the unchurched labor group.

"The Church and the City" is another study calling for the most scientific survey and analysis. The changing waves of population in every one of our large cities have left church after church in the downtown district stranded. Some, ostrich-like, stick their heads in the sand and blindly think they are safe. They die in about 10 years. Others run away and move to the suburbs—desert the field. Many others,

*The home mission enterprise has played an amazing role in the building of the best in America and in ministering to under-privileged groups. Changed conditions now mean many changes in our national responsibility, and lay even larger requirements upon those who have to meet it.*



and their number is increasing, face the problems, change their methods, and are successfully building the Kingdom "where cross the crowded ways of life."

In the rural field, courses are offered in the seminary by Prof. Edwin L. Earp and Prof. Edmund deS. Brunner. For the training in religious education, which the new missionary needs, courses are offered in the Department of Religious Psychology and Pedagogy.

In method of teaching, the lecture, the discussion and the laboratory are combined. New York City is our social laboratory. Trips are taken on Friday afternoon and evening to study the Negro, the Italian, the Hebrew, the labor groups, the cults, the unions, the manufacturing associations, the divorce courts, the juvenile courts, etc. On these trips, authorized representatives of these groups speak for 30 minutes, and we then ask questions for 30 minutes. The following week in class-session the trip is evaluated. Another phase of the laboratory idea is using the students' "supply charge" as a laboratory and supervising this field work.

The general attitude of this department is that the new missionary should:

1. Continue to be an evangelist, but change his method if need be by taking advantage of all that psychology and religious education can offer to make his work effective.
2. Organize his work on the "Seven-Day-a-Week" basis, with a worship, education and recreation program.
3. Face all problems with the interdenominational cooperative spirit. Overchurching must be eliminated, in order that underchurched territory may be occupied.
4. Serve those in need, regardless of race, creed or clan.

#### GLORIOUS PAST—GLORIOUS FUTURE

Our five years' study of home missions has given us certain convictions.

First, the past of home missions is a record of achievement scarcely equaled in the history of the Church. Within a generation the Negro race will cease to be a missionary field for northern churches. They will have developed their own resources in men and money and can maintain themselves. Here is an amazing record of achievement. In 1860, 90 per cent of four million people were illiterate. Today only 17 per cent of eleven million are illiterate. The missionary program of the Christian Church did most of this.

The great middle-west and inter-mountain states, where there are now thousands of churches and millions of members, were a "frontier" sixty years ago. They are now the bulwark of the Church. The mis-

sionary of yesterday did this. Many of the greatest leaders of our churches came from the mountaineers of Tennessee and Kentucky, and got their start from a missionary. Highways and mines are fast opening up the mountains, and in fifty years that mission field will have practically disappeared.

So with the Mormon. His young people are now educated in the public schools. Pagan Mormonism is fast disappearing. The missionary won the battle for education, and thereby liberated the forces that are making that missionary problem disappear.

The Indian Service of the government is improving. Education is gradually bringing the American Indian to where he will take his place with the rest of us as a Christian American citizen. The mission schools blazed this trail also.

Secondly, the future of home missions is still more alluring and interesting. It will center around the American city with steadily increasing populations, and the new American rural life with its problems due to auto, radio, scientific agriculture, and machinery, its people becoming renters, many of them foreign-born, trained to cooperate in everything except religion. The country church with the "larger parish plan," or something akin to it, has a great future ahead of it.

Thirdly, the new missionary in both city and rural field must face his problems in cooperation not only with other denominations, but also with other agencies of human welfare. He will continue to have his vital message of salvation in Jesus Christ, but he will add the whole program that is involved in His word, "Inasmuch as ye did it unto the least of these, ye did it unto me."

#### *Reformation Sunday, October 28*

**I**N KEEPING with the practice of several years, the Federal Council of the Churches is again recommending that October 28 be observed as occasion for calling attention to the enduring spiritual values of the Reformation, and for developing practical cooperation with our sister churches in Europe. The date suggested is the Sunday preceding the date on which Martin Luther nailed his historic theses on the door of the Wittenberg Church.

The Federal Council's Commission on Relations with Religious Bodies in Europe has prepared material which will be helpful to churches desiring to observe the day. A pamphlet entitled "The Continuing Reformation" describes the present-day religious situation in Europe, and points out the opportunity which the American churches have of making a practical recognition of their indebtedness to the European churches by helping to support some of the evangelical institutions of Europe that are in special need.



# The Present Crisis in Mexico

## *A Challenge to a New Educational Program Is Seen in the Assassination of Obregon*

By SAMUEL GUY INMAN, *Secretary of the Committee on Cooperation in Latin America*

THE assassination of President Obregon means that the wounds inflicted on the Aztec chief Chautemoc, who had his feet burned off by his Christian conquerors pressing to find the hiding place of his treasures, went deeper into the soul of the nation than we have supposed. Long centuries of abuse require long educational processes for correction. Friends of Mexico ought to take the present crisis as a challenge to speed up these processes.

Madero, Carranza, Obregon, the three presidents murdered since 1912, I knew them all. President Madero was always interested in the "People's Institute," which I directed, and after a few months in the presidency he asked me to visit him in the national palace to consider the organization of such institutions in various parts of Mexico. But he was cowardly murdered by the reactionary elements of the country before he got a chance to put into effect any of these reforms.

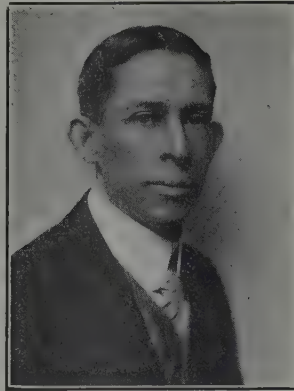
Carranza took up the fight. He, too, was anxious to extend practical education and said that if twenty-five "People's Institutes" could be organized in Mexico, revolutions would cease. But the same elements of violence that pressed the hot iron against the feet of the Indian chief four centuries ago also followed Carranza and shot him to death.

### MEXICO'S STRUGGLE FOR EDUCATION

And now comes Obregon. The scene connected with him that stands out most clearly in my mind is of an interview in the national palace when we were talking over the problems of Mexico, when, with his accustomed enthusiasm and the swift moving of his mind, he grabbed a pencil from under the stump of his arm and began tracing an upward curve on the paper before him. "Most nations," said he, "developed gradually," and he indicated the same by a gradual curve, "but Mexico," he continued, "is so far behind that we must move rapidly in order to catch up with the procession of civilization. We must telescope into a few movements what other nations have accomplished through

the slow growth of centuries." But he was not allowed to carry out these educational processes any more than were the other two presidents.

One cannot deny, of course, that each of these three men had very great faults. The three murdered presidents inherited in their own characters something of the centuries of strife, exploitation and hatred that had been exemplified within their nation in the stormy years of the past. However, whatever may have been their perfections or imperfections, they were working against an industrial, political and ecclesiastical bondage which would not allow them to succeed. The assassination of Obregon, just as of many others who have, though faintly and faultily, challenged the old order in Mexico during centuries, is not the crime of an individual. It is society itself that must answer—the kind of a society that has allowed to exist in Mexico and in its next-door neighbor, elements that would



REV. S. G. INMAN

play fatally on the passions of the masses who have been kept ignorant, degraded and superstitious, that better they might be exploited.

The present situation emphasizes as never before the oft-repeated statement that only by education can Mexico solve her problems. But the trouble is that so little is done to educate! At the close of the Diaz regime it was estimated that 75 per cent of the population was illiterate. The revolutionary movement has made herculean efforts, and in the last few years the Department of Education has made almost superhuman advances. I have seen these miraculous transformations personally and have taken every opportunity to describe them. But the government, with all the other problems before it, cannot do enough.

### WHAT HAS BEEN DONE CAN BE DONE

Fortunately, we have an historical example of how it can be done. When our own southern states found themselves, following the Civil War, overwhelmed with the educational problem, and passions and politics as well as poverty prevented a sufficiently prompt mobilizing of educational forces, outside help was



given: Great private funds like the General Education Board, the Phelps-Stokes, the Jeanes, the Rosenwalds and other funds so supplemented government aid that education was advanced in double-quick time. Help was given especially by contributing directly to the public school funds, employing experts to visit schools and give friendly advice, building normal schools, paying the way of teachers to institutes, grants in aid to struggling rural schools, backing great industrial institutions like Hampton and Tuskegee.

At first these efforts were crude and often offensive to the South; but both the North and the South learned to cooperate, and the southerners have come now to be large contributors. By holding conferences for education in the South all parties have come to a beautiful fellowship in the common cause and today more educational commissions from various nations go to visit Southern institutions than to any other place in the world.

What has been done in the South can be done in Mexico, with similar good results for all concerned. Mexicans of ability ought to volunteer help. But so also ought Americans, for the greater part of all Mexico's wealth is in American hands.

A few years ago an effort was made by President Dabney of the University of Cincinnati, President

King of Oberlin and others, with representative Mexicans, to found in Mexico City an American-endowed university emphasizing industrial courses. The plan failed because it could not get support. Leading Mexicans favored it when assured that it was purely a goodwill project, entirely free from any industrial, political or ecclesiastical propaganda. Such assurances must always be made very clear. The Mexicans are rightly a proud people and I for one would favor nothing that could be thought of as a cultural invasion by the Yankee.

The time for such a serious movement of a neighbor to help Mexico is the more propitious because of two reasons. Those reasons are Calles and Morrow. Calles is a school teacher with the educational attitude. Since my last long talk with him I have had entire faith in his ability to guide Mexico. Morrow is the first Ambassador we have sent to Mexico that is sufficiently wise, sufficiently understanding and sufficiently devoted to the development of Mexico's masses, rightly to befriend such a movement. Let us follow our spontaneous nation-wide tribute to the young aviator, Carranza, who died to cement the friendship of our two nations, with a great practical demonstration of brotherhood that will reverberate throughout the Americas and the world.

## Churches Rejoice in Anti-War Treaty

*And Plans Are Made to Mobilize Public Opinion for Its Ratification*

AS WE go to press, preparations are under way for the formal signature in Paris, on August 27, 1928, of the "Treaty for the Renunciation of War as an Instrument of National Policy."

The heart of the treaty lies in two brief articles which read:

Article I. The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

Article II. The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

In the preamble, of special significance is the clause: "Any signatory power which shall hereafter seek to promote its national interests by resort to war should be denied the benefits furnished by this treaty."

The treaty is being signed by representatives of the United States, Australia, Belgium, Canada, Czechoslovakia, France, Germany, Great Britain, India, Irish

Free State, Italy, Japan, New Zealand, Poland and South Africa.

### DAY OF THANKFUL PRAYER

Sunday, August 26, the day preceding the signing of the Multilateral Treaty for the Renunciation of War, was urged as a special occasion for thanksgiving and prayer throughout the churches in a call issued by the officers of the Federal Council of the Churches and seems to have been generally observed.

"The signing of the Multilateral Treaty by fifteen nations," said Dr. S. Parkes Cadman, President of the Federal Council of the Churches, in issuing the call, "promises to prove so epoch-making in the moral and spiritual life of mankind as to call for the widest and most grateful recognition by all the religious forces of the world. In our own country the churches have an even deeper interest in the event than in other lands because of the far-seeing initiative and superb leadership taken by the American Secretary of State in negotiating this unique treaty."



Word was received that the churches of Great Britain were planning extensive observance of this Sunday as a day of thanksgiving. The Archbishops of Canterbury and of York sent a special letter to all clergymen of the Church of England, saying that the occasion "is a great one in the contemporary history of the world." The Presbyterian, Methodist and Anglican leaders in Ireland in a joint statement have summoned their people to unite in prayer for Divine "blessing upon this great undertaking."

### VIGOROUS WORK FOR RATIFICATION

The signature of the treaty will not be the achievement of the goal. Then will come official consideration of the treaty by the fifteen nations and their ratifications. Not till *all* have ratified it will the treaty become fully effective. Whatever may be the situation in other countries, favorable action by the United States Senate must not be taken for granted. Already ominous sounds of opposition are beginning to be heard. A nation-wide study of the document should be made and a clear understanding of its real nature and significance should be earnestly sought, in order that the full force of enlightened public opinion may support the treaty when once it is ratified.

To aid in this program the Federal Council's Commission on International Justice and Goodwill has centered its Armistice Week literature on this Multilateral Treaty. The "Tenth Anniversary of the Armistice" is a four-page folder (\$1.00 for 100) intended for the widest possible circulation. It not only describes and outlines the Multilateral Treaty but devotes a page to suggestions for the observance of Armistice Day, Sunday, November 11.

Accompanying the folder is a "Memorial to the President and Senate" in support of the Treaty, to which individual signatures are sought.

For Bible Classes, Mission Study and Young People's Groups and for all who desire to give the Multilateral Treaty careful study the Committee has prepared a four weeks' study course entitled "The Proposed Treaty to Renounce War" (single copies 15 cents; 10 for \$1.00). In addition to appropriate text and suggestive questions, a select bibliography will guide the student to the most important reference material.

That both the political parties and both the presidential candidates support the Multilateral Treaty is a fortunate circumstance. Yet this fact should not lead the public to believe that its ratification by the United States Senate is a foregone conclusion. Since America's international policies are peculiarly dependent on public opinion every effort must be made to have that opinion informed, intelligent and sound.

## Church Leaders Seek Justice for China

THE recent announcement by Secretary of State Kellogg, that the United States is ready to draft a new treaty with China on the tariff issue, has been welcomed by the great numbers in the churches who are eager to see our nation give every encouragement to the aspirations of the Chinese.

The early negotiation of new treaties with China, taking the place of the so-called "unequal treaties," was urged by the Federal Council of the Churches in resolution of its Administrative Committee, adopted at its July meeting. The same point of view had been expressed by the Council on several earlier occasions, but it was felt the progress toward a unified government in China which had lately been achieved made a fresh statement especially timely.

The full statement adopted by the governing body of the Federal Council was as follows:

"The Administrative Committee of the Federal Council of Churches commends to the churches continuous interest in and prayer for China in these days of special significance in her rapidly developing inner life and international relations. We are following with deep sympathy the clearing up of the political situation, and trust that her struggle for an independent, free and unified government seems to be reaching the goal.

"We recall the statement by Secretary of State Kellogg on January 26, 1927, that 'the government of the United States has watched with sympathetic interest the nationalistic awakening of China, and welcomes every advance made by the Chinese people toward reorganizing their system of government.' Also, the statement that 'the government of the United States . . . is ready now to continue the negotiations on the entire subject of the tariff and extraterritoriality. . . . If China can agree upon the appointment of delegates representing the authorities or the people of the country, we are prepared to negotiate such a treaty.'

"In the light of these statements and of the new situation in China, we earnestly hope that the governments of the United States and of China may soon find it practicable to begin negotiations for the long-desired new treaties, which will help establish China in a status of full and sovereign equality among the nations, and that in these negotiations and treaties the United States, in harmony with our historic policy, may make justice and friendship paramount."

Dr. C. C. Wu, a special representative of the Nationalist government in China and formerly its Minister of Foreign Affairs, was a guest of the Federal Council's Committee on Relations with the Orient, on July 9.



## Advance Step in Jewish-Christian Goodwill

*Everett Clinchy Joins Federal Council's Staff*

THE movement for goodwill between Jews and Christians has received a fresh impetus in the election of an Executive Secretary of the Federal Council of the Churches for special work in the field of Jewish-Christian relationships. The new executive is Rev. Everett Clinchy, who for several years has been the minister of the College Church at Wesleyan University, Middletown, Conn.

Mr. Clinchy is well known in religious and educational circles because of the "intercollegiate parleys on education," which he developed at Wesleyan University, and which he has organized annually during the last five years. The annual parley was designed by Mr. Clinchy as a means of encouraging undergraduates to ask questions about American college education in the presence of experts, and to point ways in which students could participate in solving educational problems. Twenty colleges sent representatives to each of these parleys.



REV. EVERETT CLINCHY

The Federal Council's Committee on Goodwill between Christians and Jews represents one of the more recent developments in the program of this federation of twenty-eight denominations. The Committee was created about four years ago, for the purpose of cultivating better understanding between adherents of the two faiths, and providing practical cooperation in social and international tasks. Its former Executive Secretary was John W. Herring, who has resigned to take up work in the general field of adult education. The Chairman of the Committee is Rev. Alfred Williams Anthony. Closely cooperating with the Federal Council in this program is the National Conference of Jews and Christians, a body made up of leaders of the two groups under the chairmanship of Roger W. Straus.

Mr. Clinchy enters upon his new work immediately following his return from an extended visit in the Near East, in which he has been studying the ways in which the Christian colleges in Constantinople, Beirut, Cairo and Athens are developing the spirit and practice of cooperative goodwill among members of various religions and races. He also spent some time in Palestine, looking into the existing conditions in the relations of Christians, Jews and Moslems to one another in that area.

Mr. Clinchy's experience at Wesleyan has already brought him into intimate contact with problems of cooperation among various religious groups. An intercollegiate symposium on religion, held last December, brought to that campus Catholic, Protestant and Jewish representatives for an exchange of experience

and a general discussion of religious viewpoints. Mr. Clinchy has also become greatly interested in the public forum as a method of adult education, as a result of his having developed a forum in Middletown, Conn., which has had as its speakers outstanding leaders in business, drama, literature, religion and education.

Mr. Clinchy is a minister in the Methodist Episcopal Church. Mr. Clinchy is a daughter of Bishop Charles M. Mead.

### NEW BEDFORD CHURCHES ALERT

D R. F. ERNEST JOHNSON, executive secretary of the Federal Council's Research Department, was recently in New Bedford, Mass., where a great textile strike is in progress upon which the Department expects to issue a full account through its *Information Service* in September. The situation is unusually interesting from the church point of view since the New Bedford Council of Churches through its Executive Secretary, Rev. John M. Trout, and its industrial committee has been active in seeking to bring about a constructive solution of the controversy. The effort has been made without partisanship, and at the same time with courage and steady insistence upon sound principles of social ethics.

The local Council of Churches has had the assistance of the Congregational Commission on Social Relations through its Chairman, John Calder, who has had wide experience in industrial relations, and of the Federal Council's Department of Research and Education. The efforts that are being made to restore peace are based on the conviction that the strike is a symptom not only of economic maladjustment, but of fundamental faults in industrial relations and that only when cooperation is established will the industry be able to solve its economic problems.



# Religion Goes "on the Air"

*Noteworthy Broadcasting Program Was Carried on During the Summer*

THE religious possibilities of the radio were never better illustrated than in the impressive program broadcast during the summer months over the network of the National Broadcasting Company. The services, sponsored by the Federal Council of the Churches of Christ in America and conducted by the Greater New York Federation of Churches, covered the four hours from 2 p.m. to 6 p.m., on Sundays, and offered a fascinating variety calculated to attract widespread interest. Forty stations scattered over the country carried the program, the most extensive hook-up in the history of religious broadcasting.

From two to three o'clock, a "Summer Radio Church" has been on the air, with addresses by distinguished clergymen and the other familiar parts of a religious service, including anthems and hymns by soloists and a mixed quartet. This hour has met a special need because of the general discontinuance of so many regular church services during the summer.

From three to four o'clock, a program known as "Sixty Musical Minutes" has been presented, the program being furnished by a small symphony orchestra and a male quartet, under the direction of George Shackley, organist at Aeolian Hall, New York. Included in the program of the hour each Sunday afternoon have been both classic numbers and "old favorites."

From four to five o'clock, a "Question Hour" has been conducted by Dr. Ralph W. Sockman, minister of the Madison Avenue Methodist Episcopal Church, New York. The music for this period consisted largely of ballads and folk tunes and similar popular numbers.

At five o'clock, the "Twilight Reveries" began. During this hour, there was an address by some outstanding speaker and a program of religious music by the "National Choristers."

Among the stations which have carried one or more of these Sunday afternoon programs are: WEF, New York; WGS, Portland, Me.; WCAE, Pittsburgh; WSAI, Cincinnati; WTMJ, Milwaukee; KSD, St. Louis; WDAF, Kansas City, Mo.; WHAS, Louisville; KOA, Denver; WOC, Davenport, Iowa; WHO, Des Moines, Iowa; WOW, Omaha, Nebr.; KVOO, Tulsa, Okla.; WFAA, Dallas, Texas; WJAR, Providence, R. I.; WJZ, New York; WBZ, Springfield, Mass.; WHAM, Rochester, N. Y.; KDKA, Pitts-

burgh, Pa.; WLW, Cincinnati; KYW, Chicago; WDAS, Kansas City, Mo.; KPRC, Houston, Texas; WSB, Atlanta, Ga.; WBP, Charlotte, N. C.; WOAI, San Antonio, Texas; WRC, Washington; WGR, Buffalo, N. Y.; WPNJ, Milwaukee, Wis.; KWK, St. Louis, Mo.; WREN, Lawrence, Kansas; WBZA, Boston.

## AS AN EDITOR VIEWED IT

The grateful reception accorded to these programs throughout the country is suggested by the following editorial comment in *The American Friend*:

"Elsewhere in this issue announcement is made of the Summer Radio Church, so-called, arranged by the Greater New York City Church Federation under the auspices of the Federal Council of Churches. It appeals to us as a matter of no little significance that on every Sunday afternoon during the summer months when so many churches have up the sign, "Dark," a helpful Christian message, accompanied by appropriate music, is carried all over the country through the National Broadcasting Company's imposing network. Even to the remotest hamlet or the most secluded vacation nook as well as where cross the crowded ways, this message of Christian cheer, courage and admonition comes from some outstanding and representative American preacher to those who have ears to hear."

## THE FALL PROGRAM

Frank C. Goodman, who for several years has been the highly efficient and successful executive of the Greater New York Federation of Churches for its radio work, now serves also as the secretary of the Federal Council's Committee on Radio, which has responsibility for the national aspect of religious broadcasting. Mr. Goodman has already announced a program of commanding interest for the coming season, to be sponsored by the Federal Council and broadcast under the direction of the Greater New York Federation of Churches. This program will continue the popular messages to young people by Dr. Daniel A. Poling and the sermons by Dr. Harry Emerson Fosdick on Sunday afternoon, two interdenominational services which have been given a most hearty reception throughout the country.





STUDENTS AND PROFESSORS AT THE FACULTÉ PROTESTANTE DE THEOLOGIE, UNIVERSITY OF PARIS

## Using the Summer for Spiritual Cultivation

THE Summer Retreat and Conference of the Federal Council's Commission on Evangelism, at Bronxville, N. Y., June 20-22, was well attended by the secretaries of the various denominations. Notable addresses were given, the message of Dean Weigle of Yale being especially reassuring because of his emphasis on the fact that the leaders in religious education are realizing the supremacy of spiritual values in their work and seeking the definite commitment of youth to Jesus Christ.

In June, Dr. Charles L. Goodell, Executive Secretary of the Federal Council's Commission, spent four days at the Bay of Quinte Conference of the United Church of Canada. He reports that with each passing month the United Church is demonstrating with increasing power the happy results which come from the union of Congregationalists, Presbyterians and Methodists in Canada. Dr. Goodell was much impressed by the spirit of brotherhood and the deep spiritual atmosphere which marked the conference.

Later in June, at Camp Whitford, Dr. Goodell met the ministers of Buffalo, under the direction of the Buffalo Council of Churches, in a conference and retreat.

In July, Dr. Goodell delivered addresses at the Missionary Education Conference at Blue Ridge, N. C., at which nearly all the denominations of the South were represented. Bishop Bratten of the Protestant Episcopal Church and other leaders of the South gave themselves without stint to the work of the conference.

From August 2 to August 7, Dr. Goodell addressed the great Missionary Conference of the Southern Presbyterian Church at Montreal. The large auditorium was crowded for the Sunday services and hundreds of representatives of the Presbyterian missionary forces were gathered from the entire South.

Directly following was the Assembly of the Evangelical Church at Central Oak Heights, Pennsylvania. Here a fine new building for educational and recreational purposes is proving very helpful in drawing the young people. An entire week was given to the young people's work, another to general missionary and church work and another for the evangelistic preparation of the church.

The last part of August Dr. Goodell gave to a Methodist Conference and Assembly at Willimantic, Conn.

### FALL PLANNING FOR EVANGELISM

ON September 18 there will be held the fall meeting of the Commission on Evangelism. The secretaries for evangelism in the different communions and the representatives which these have chosen, both lay and clerical, will meet for conference during the day at the Union League Club, New York.

There are several matters of great importance to be considered, among them the topics for the January Week of Prayer, and final arrangements for the Lenten "Fellowship of Prayer," which has come to be of such vital interest in the spiritual life of the country. Further arrangements will be made for the observance of the 1900th anniversary of our Lord's earthly ministry, culminating with the anniversary of Pentecost in June, 1930. Most of the denominations have already taken definite action in this matter but many of them are looking to the Federal Council for a general guidance and outline that will make this anniversary of the greatest spiritual meaning to the Church: Through their synods, assemblies and conferences, the churches have laid special emphasis upon evangelism, and they are hoping that the next two years will see the advent of a great religious movement and ingathering.



# Rochester Looms Large on the Church Horizon

*Extensive Preparations for Federal Council Anniversary Meeting Are Under Way*

THE program for the Quadrennial and Anniversary Meeting of the Federal Council, to be held at Rochester, N. Y., December 5-12, while not yet in final form, can now be outlined in its general course and character.

Primary interest centers in the forenoon sessions for which a special program is in preparation that will be continued through the entire period. The discussions of these sessions will deal particularly with the question of the larger opportunity and need for cooperation and unity now appearing among the churches.

A statement will be presented first of all on the present status of religion in America as compared with twenty years ago when the Federal Council came into being. Two questions then arise: first, do conditions call for closer fellowship, cooperation and unity among the churches? This question will be faced in the light of the revolution.

in rural life due to such phenomena as changes in population, tenancy and urbanization of modes of life. An inquiry will be made as to the present strength and weakness of the rural church's approach to these conditions, with the additional question as to how these conditions are being affected for good or ill by the presence or lack of effective cooperation and unity among the churches. Urban conditions and world conditions will be studied in the same way.

This will be followed by a consideration of the churches themselves in their relation to each other, their growing concern for the expression of fellowship and cooperation in service and the experience that they have had during these two decades in cooperative life and work. This leads naturally to the question as to whether the experience in the last quarter of a century suggests that still greater values might be realized under a larger conception and practice of Christian cooperation and unity.

The second major question is this: If the conditions already considered demand closer cooperation, federation or union, what actions, both local and national, could wisely be adopted? This brings the meeting, of course, to the very heart of the problem

which the Federal Council faces as it completes two decades of experience and goes forward in a distinctly new and stimulating cooperative atmosphere.

The general procedure at these morning sessions will be such as will allow for the largest possible discussion. Opening statements will be brief in order that the delegates may participate freely in the discussion. Speeches in the discussion are to be limited to seven minutes.

The afternoon sessions will be devoted to the administrative work of the Council and will be replete with discussions that will have wide interest and influence for the coming quadrennium.

Evening sessions will be marked by great addresses. Among the speakers who have accepted appointment are the following: Dr. Robert E. Speer, Dr. S. Parkes Cadman, Dr. E. Stanley Jones, and Dr. Reinhold Niebuhr.

The Saturday evening meeting will be a dinner session on world peace with addresses by General John F. O'Ryan and Judge Florence E. Allen.

On Sunday afternoon, there will be held a great public meeting for the delegates and the people of Rochester. Addresses will be delivered by Rev. Ivan Lee Holt of St. Louis, and Rev. Harold C. Phillips of Cleveland.

It will be quite obvious that the Committee of One Hundred, of which Dr. William O. Thompson, President Emeritus of the Ohio State University, is chairman, has taken its work seriously and is preparing a program that will open up some of the largest issues that are faced by the Christian churches today.

The Research Department of the Federal Council has accepted responsibility for preparing a data book which will be distributed in advance to all delegates. This will provide a sound basis of fact which will be supplemented by a considerable consensus of opinion which is being assembled through the use of a syllabus entitled "Christian Unity—To what extent is it possible? What actual forms should it take?" which will be used by many discussion groups throughout the autumn.



PRESIDENT CLARENCE A. BARBOUR  
Chairman of the Committee on arrangements  
for the Rochester Quadrennial



# Mexican Friendship Project Great Success



DR. MOISES SAENZ

IN furtherance of the Friendship School Bag project, Mrs. Jeannette W. Emrich is now in Mexico to represent the Committee on World Friendship Among Children at the public presentation of the Bags on Mexico's Independence Day, September 16.

Letters from Dr. Moises Saenz, Assistant Secretary of Education, report great interest among adults as well as

children of Mexico in anticipation of the distribution of the Bags. Clippings from the Mexican press are beginning to reach the Federal Council's office, some of them with headlines four columns wide!

Dr. Saenz speaks of the thrills felt by members of his staff as they peered into some of the Bags with their varied gifts, and realized what they, with their surprise contents, will mean to the children in thousands of primary schools.

He also reports the formation of a Mexican Committee on World Friendship among Children, under whose auspices the distribution of the Bags will take place throughout the country. On this Committee are two representatives of the Department of Education,

one for the University Women, one for the Association of Catholic Schools, one for the Federation of Christian Workers, one from the Journalists' Union, and one from the Parents and Teachers Association.

It is not yet possible to report the exact number of Bags that will reach Mexico, as some of the local committees have not yet reported the number they were able to place. It is estimated, however, that there will be between 25,000 and 26,000 Bags to be distributed among 15,000 primary schools, having 1,250,000 pupils.

One of the duties devolving upon the Mexican Friendship Committee, as reported by *El Universal* (the great daily paper of Mexico), will be "to decide what the return gift to the North American children will be, in order to keep up the friendly feelings thus begun between the two peoples."

Following this article will be found a letter from Rev. Stanley A. Hunter, written from Mexico City, describing his experiences on his recent visit in Mexico, when he took the twenty-eight Friendship Bags prepared by his own Sunday school. Doubtless this "preview" of the Bags by a few children will only whet the interest of children in the public schools of those towns.

When Mrs. Emrich gets back from Mexico the latter part of September a full account will be given. Meanwhile, we are already assured of the real success of this, the second Children's Friendship Adventure in international relations.

## Mexican Children Eagerly Await School Bags

*A Visitor Describes Enthusiasm Over Goodwill Project of the Churches of the United States*

Mexico City, July 20.

THE Friendship School Bags are awakening wide interest throughout Mexico, where our Seminar on Mexican Relations has been holding its meetings. I had the privilege of presenting to Dr. Moises Saenz, the sub-director of education, one of the 28 Bags which I had brought from St. John's Presbyterian Sunday School, Berkeley, California, asking that it be given to his own little boy, who bears

the Biblical name of Joshua, expressing our hope that he would carry on the work of Moses in the Scriptural way.

The members of our group were interested in his reply as he told how the editorials of the papers were beginning to contain "fine notices of this project for world friendship among children." He said that the Bags were arriving daily in great numbers and will be distributed throughout the country for presentation on the great national holiday, the sixteenth of September.



Moises Saenz has captivated our group by his intellectual prowess, strong character and devotion to Mexico. Like Moses, he is leading his people out of an intellectual thralldom. We have been delighted with the schools that we have visited. The law requires each school to maintain a miniature zoo, with such animals as rabbits, white mice and birds. The primary children have their own gardens and the inclusion of seeds in many of the Bags was a happy thought. The school rabbits may profit by some of the gifts of lettuce seeds.

Dr. Saenz is a shining example of the new Mexico. He is now president of the Board of the Y. M. C. A. and, until his traveling precluded it, the teacher of the men's class in the San Salvador Presbyterian Church. A sister is the wife of the son of President Calles and his older brother, who bears the Biblical name of Aaron, was former Minister of Foreign Affairs. He was the campaign manager in the election of General Alvarado Obregon whose tragic assassination four days ago has shocked and saddened the whole country.

I was happy to have permission to present my other 27 Bags on my journey to mission schools, in the city and in as far distant places as Oaxaca, which involved a twelve-hour narrow-gauge railroad trip to the south of Pueblo. At the Presbyterian school for girls at San Angel a special program was arranged, four girls dressing in the fascinating Tehuana costume and four others giving for our benefit the Harabe or national dance before all joined in the national anthem. At Pueblo we visited each class of the Methodist school for over 600 girls, and at the Assembly strained our Spanish in the endeavor to hear the explanation about the Bags. The eyes of the enraptured students shone with curiosity and delight.

In these hours of national mourning and depression in Mexico they are glad that somebody cares that "neighbors should be friends."

STANLEY A. HUNTER.

Minister, St. John's Presbyterian Church,  
Berkeley, California.

## International Church Gatherings at Prague

*A series of several religious gatherings of an international character, dealing with some of the most important problems of Christian life and work, is being held during the latter part of August and the early part of September at Prague, the Capitol City of Czecho-Slovakia.*

### "LIFE AND WORK"

The Continuation Committee of the Universal Christian Conference on Life and Work meets at Prague, August 31 to September 5. The American Section includes thirteen members under the chairmanship of Dr. S. Parkes Cadman, the President of the Federal Council of the Churches. The meeting this year is regarded as of crucial importance for determining the future course of this international cooperative movement of the churches.

### WORLD ALLIANCE

The Annual Congress of the World Alliance for International Friendship through the Churches was scheduled to be held in Prague, August 24 to 30. Disarmament, education for peace, the influence of the press on world relations and the cooperation by social and economic forces in furthering war or peace are the main themes on the agenda.

From September 12 to 14, at Geneva, Switzerland, there will be a meeting to make preliminary arrangements for the Universal Religious Peace Conference which the Church Peace Union is projecting.

### CHRISTIAN PRESS CONFERENCE

As one of the outcomes of the Universal Christian Conference on Life and Work, held in Stockholm in 1925, an International Christian Press Commission was created under the chairmanship of Prof. D. Hinderer of Berlin. As a result of his enthusiastic leadership, the First International Christian Press Conference convened in Cologne on August 19-21. Among the speakers were Archbishop Soderblom of Sweden, Prof. Deissmann of Germany, Dr. Frederick Lynch of New York, Prof. Alivisatos of Athens, Rev. E. Gounelle of France and Dr. Slotemaker de Bruine, the Dutch Minister of Labor.

During the weeks preceding the Conference there was in Cologne an International Christian Press Exhibit, organized in connection with a World Press Exhibit which the city was sponsoring. The attempt was made at this Exhibit to give an impression of the richness of the printed page in the service of the Church throughout the world. An American Exhibit was provided through the cooperation of the Federal Council's Commission on Relations with Religious Bodies in Europe.



### "FAITH AND ORDER"

The attitude of national churches in different parts of the world toward the recommendations resulting from the World Conference on Faith and Order, held at Lausanne a year ago, will be reported and discussed at a meeting of the Continuation Committee of the Faith and Order Movement, to be held in Prague, on September 6, 7 and 8.

The Secretariat has circulated the formal reports of the Lausanne Conference among the churches of the world. Consideration of these reports by the 100 churches represented at Lausanne has been a slow process, owing to the fact that action can be taken only by the national governing bodies of these churches. For this reason, the Continuation Committee does not expect to receive responses from a large number at Prague.

The Prague meeting will discuss the steps toward unity that have been taken during the past year by individual churches and groups of churches. One of the subjects presented will be the relationship of the

Faith and Order Movement with other movements calling for cooperation of the Christian churches, especially the Universal Christian Conference on Life and Work.

### WORLD CONGRESS OF YOUTH

A World Congress of Youth for Peace, which it was expected would be attended by some 500 young people, representative of various youth organizations of their respective countries, met in Eerde, Holland, August 17-26. Such questions as the following were on the agenda: What are the economic causes of conflict between nations and how can these causes be obviated? In what degree is war the outcome of the present social system and what modifications are necessary in regard to this? What are the political causes of war and in what degree can world peace be brought to the fore in the field of politics? What is the task of the school in the struggle for world peace? What educational forces can come through the press, the church, the home and various social and fraternal organizations?

## New Leadership in Race Relations

*Miss Gardner Becomes Secretary of Church Women's Committee*

TWO years ago, a General Interracial Conference of Church Women was held at Eaglesmere, Pa., and drew together white and colored church women from the North and the South. Following this Conference, a permanent Church Women's Committee on Race Relations was formed as a department of the Federal Council's Commission on the Church and Race Relations. Church women in all parts of the country have become increasingly active in the interracial movement. For more than a year the women have been seeking a secretary, and have now unanimously selected Miss Katherine Gardner, one of the promotional secretaries of the Presbyterian Board of National Missions. She will begin service as one of the Associate Secretaries of the Federal Council, September 1.

Miss Gardner was an active member of the Church Women's Committee last year, and in this connection her colleagues came to the conclusion that she was the woman to take executive direction of the work. The daughter of a minister, she has sustained a lifetime relation to church activities. She chose social work as a profession. After receiving her training at the New York

School of Social Work in the class of 1910, with some additional graduate courses in subsequent years, she served three years in the district offices of the New York Charity Organization Society and in charge of their investigation Bureau. She went from that work to become Executive Secretary of the Civic Association of Englewood, N. J., an organization operating a day nursery, clubs and classes, health work of various kinds, etc.

Englewood at that time had a rapidly growing Negro population, about 12 per cent of the total. Miss Gardner gave active attention to this phase of the community life. A League for Social Service, which is still a successful part of the social organization of Englewood, was launched and developed during her administration.

As one of the secretaries of the Board of National Missions of the

Presbyterian Church, U. S. A., her special responsibility has been in the promotional work of the Division of Schools and Hospitals, and of the Work Among Colored People. Covering the states along the Atlantic seaboard to West Virginia, with a total of nearly 2,500 women's missionary societies, her work



MISS KATHERINE GARDNER  
Associate Secretary, Commission on  
the Church and Race Relations,  
Federal Council of Churches.



consisted of organizing conferences, arranging missionary itineraries and in developing activities among the women and young people of her church. In addition to this wide and varied experience, she has worked closely in cooperation with church women of other communions in interdenominational activities.

In accepting the secretaryship, Miss Gardner said: "Of all the problems that confront America today, the race question is the one which carries the greatest challenge to Christian people—and I am convinced that it is only by living out in daily life the principles which we accept as followers of Jesus Christ that the

solution will come. There are many groups in our churches who are thinking along these lines, and who truly desire to be shown what they can do in their own communities. In my experience with young people at summer conferences, no questions have been of such vital interest. Women's church organizations, too, are more and more facing their responsibilities as Christians in our country and are seeking methods for bringing about interracial cooperation and goodwill. The Church Women's Committee on Race Relations has a unique opportunity for reaching women through the constituent bodies of the Federal Council of Churches."

## Church Women in Interracial Conference

REPRESENTATIVE church women throughout the North and South, white and colored, will gather at Eaglesmere, Pa., September 18-19, for the second General Interracial Conference of Church Women, to discuss the many problems that confront them now in their effort to increase the contact of the women of the two races, and to promote better understanding and interracial cooperation in their communities.

Two years ago the first of such conferences was held at Eaglesmere and resulted in the formation of a permanent Church Women's Committee under the Commission on the Church and Race Relations of the Federal Council. Under the leadership of Mrs. Richard W. Westbrook, chairman, this Women's Committee has carried forward a far-reaching program the past two years in developing interracial discussion among church women's groups throughout the nation, in stimulating local conference of white and colored women, in the promotion of Race Relations Sunday, in the development of a speakers' bureau, in the formation of interracial committees, and in bringing wider acquaintance between white and colored church women.

"This conference," says Mrs. Westbrook, "is the logical development of work done by church women, north and south. The women have been greatly stimulated by the spiritual forces generated at the first conference. There are so many things that are now to be discussed by women leaders, white and colored, that a second conference is very necessary. This conference, like the first one, will give rare opportunity for interracial understanding through discussion and fellowship."

The program of the conference, which is to be of an open forum character, will present the interracial experiences among church women through reports of delegates on the problems that have been confronting

them in local churches and communities, the methods used in meeting these problems, and some of the results that have been achieved.

One of the topics of the conference will be "The Present Status of the Negro in the Cultural Life of America." This will be treated by discussion of the contribution of the Negro in art, music, literature, business, and education, by consideration of some of the handicaps that stand in the way of larger achievement in such fields, and what church women can do to remove them. The women will also discuss what types of contact there are between the intellectual and cultural groups of the two races and what others are needed. At the closing session there will be a discussion of "Mental and Moral Attitudes Involved in Interracial Contacts," embracing such questions as "To what extent do economic relationships influence racial attitudes?"

Among the women who are expected as delegates and who have already accepted service as leaders of the program are Mrs. John Ferguson, President of the Council of Women for Home Missions; Mrs. C. P. McGowan, chairman, Interracial Commission of South Carolina; Mrs. Emma S. Ransom, of the A. M. E. Church, Oceanport, N. J.; Miss Margaret P. Mead and Mrs. George E. Haynes, National Board of the Y. W. C. A.; Mrs. W. C. Winsborough, Woman's Dept., Southern Presbyterian Church; Mrs. H. R. Hargis, M. E. Church, Philadelphia; Mrs. Charlotte Hawkins Brown, Principal, Palmer Memorial Institute, Sedalia, N. C.; Dean Lucy Slowe, Howard University, Washington, D. C.; Mrs. George Caleb Moor, President of the Woman's American Baptist Home Mission Society; Mrs. Mabel S. Badger, Massachusetts Congregational Conference; Miss Miriam L. Woodberry, National Council of Congregational Churches, and Mrs. Maud Henderson, secretary of the Commission on Interracial Cooperation, Atlanta, Ga.



## World's Sunday School Leaders Gather

THE world-wide character of the Christian movement was dramatically illustrated by the 10th quadrennial meeting of the World's Sunday School Association, held in Los Angeles, July 11 to 18. Included in the 7,000 delegates were representatives from Europe, Asia, Africa and South America. Most notable of all was the delegation from Japan, which, under the vigorous leadership of Horace E. Coleman and Rev. K. Kitoku, of the Japan Sunday School Association, numbered 200.

At the "Festival of Song of All Nations," held in the famous Hollywood Bowl, an audience of about 35,000 persons was present.

A large part of the value of the meeting consisted in the smaller meetings, at which the delegates broke up into area groups or seminars on important phases of religious education. Dean Luther A. Weigle, of the Yale Divinity School, sounded the keynote of the meeting when he declared that evangelism and religious education are not exclusive, but that religious education based on sound principles of psychology makes possible a deeper evangelism, and, on the other hand, that the evangelistic spirit is fundamental in all education.

A new feature of the convention was the presence of about 20 delegates from the Greek Orthodox and Armenian Apostolic Churches. Their attendance was largely the result of the work of Near East Relief. Its representatives have for several years been cooperating with the leaders of the ancient churches in Bible lands, in working out a program of religious education for the orphans of Near East Relief.



BISHOP KEREKIN, ARMENIAN APOSTOLIC CHURCH, FRESNO; BISHOP CALISTOS, GREEK ORTHODOX CHURCH, SAN FRANCISCO

Representing ancient Eastern Churches at World's Sunday School Convention in Los Angeles, and speakers before Near East Relief Banquet and conference in connection with convention

A plan of reorganization for the World's Sunday School Association was adopted, which will make it, in effect, a federation of national organizations of the Sunday school forces. Two general secretaries were elected, James Kelly, of Glasgow, and Dr. Robert M. Hopkins, of St. Louis. Dr. Hopkins brings to his new task an extensive experience in religious education, not only among the Disciples of Christ, but also in connection with the International Council of Religious Education, of whose executive committee he has been chairman for several years.

The next meeting of the World's Sunday School Association will be held in 1932 in Rio de Janeiro.

## Third of a Million Raised for China Famine

AS A RESULT of the appeal which has been made for the China famine during recent months, nearly a third of a million dollars had been raised before September 1, and a representative had been sent to China to investigate the necessity for continued generosity.

The present situation and the question of continued interest and support were summarized in a resolution adopted by the Administrative Committee of the Federal Council of the Churches at its July meeting. The statement was as follows:

"The Administrative Committee of the Federal Council of the Churches of Christ in America desires to express to the churches of the

United States its appreciation of the generous response made to the appeal for famine sufferers in China by the Committee on Mercy and Relief. The National Committee on China Famine Relief, with which the Committee on Mercy and Relief has been cooperating, reports contributions to July 11 of approximately one-quarter of a million dollars. It also states that, notwithstanding the advent of summer and the coming in of certain crops, latest reports indicate that they are by no means adequate and that serious famine conditions will continue throughout the summer in the affected areas, so that these relief funds will be most helpful and timely. The Committee has sent one of its most experienced members to China to supervise the relief activities and to gather full and authentic information

on which to decide in September whether or not the campaign will need to be continued during the coming winter.

"This Committee desires that the churches of the United States may hold themselves in readiness to deal in the most helpful way possible with the famine situation, to the end that China, in this time of need, may be assured again of the friendship and goodwill of the people of the United States."

Since the foregoing statement was made, contributions have been steadily coming in, the total amount reported on August 25 being over \$312,000.

In order to insure accurate and adequate information regarding the actual situation during the summer and the probable need during the coming fall and winter, the Committee sent to China one of its experts,

John Earl Baker, formerly adviser to the Chinese government in railway administration. He reached Shanghai toward the end of July, and at once began making contacts with officials of the Nationalist Government, and was planning to spend the month of August in Shantung and in Peking, getting the facts. Early in September the Committee will have to decide whether or not conditions require an extension of the famine relief campaign into the autumn and winter.

The office staff of the New York Committee was reduced July 1 to the lowest possible limit, only enough force being retained to care for the steady stream of checks and letters of inquiry and to preserve the skeleton organization in order that if the situation requires a renewal of the campaign the new drive can be quickly gotten under way.

## New Federation of Protestant Charities

By WILLIAM H. GRATWICK, *President, New York State Board of Charities*

AS THE general field of philanthropy is surveyed there are three broad divisions which it is believed can be regarded as reasonably permanent; namely, Catholic Charities, Jewish Charities and Protestant Charities.

If any one wishes to make contributions to Jewish or Catholic institutions *per se*, broadly and in general, and without specifying definite institutions, there are vehicles provided and already in existence in the Federation of Jewish Charities, and similarly with the Catholic Charities.

But hitherto no similar vehicle has existed for Protestant Charities, with the result that Protestant donors have been obliged to select specific institutions without assurance that in the course of time these institutions may not wholly cease to function.

With this important purpose in view the Directors of the Federation of Agencies Caring for Protestants considered it wise to enlarge the scope of the Federation and by so doing to provide a Foundation for Protestant charitable bequests on a permanent and broadly conceived basis. There is a vital force in religion, and there is a similar vital force in philanthropy. Working along separate paths, these two forces will, of course, each accomplish something. But if they can be coordinated and brought into a close harmony the combined results for humanity will be greatly increased. True philanthropy must get its impulse from religion, and one of the main objects of

the Protestant Federation is to bring into closer harmony religion and philanthropy.

It is hoped that the Protestant Federation will become a vehicle through which those who wish to give or bequeath money for the benefit of Protestant institutions may do so with confidence that their gifts will be permanently and wisely used.

The purpose and conception of the Federation are that through the years to come, and looking to a long future, it may be able to come to the aid of the really useful institutions founded by Protestants, or working chiefly for Protestants, which are having too difficult a struggle to maintain their very existence. It may even become possible in a not too distant future, for the Federation not merely to supplement the efforts of such institutions to finance themselves, but actually to take the place of the costly organizations which such institutions have had to build up for the sole purpose of securing funds. Such a result is not to be anticipated immediately, but if it can be achieved it would result in a saving of vast sums of money now expended in the mere effort to raise funds.

Among the Directors are Ancell H. Ball, William Evarts Benjamin, Edmund Dwight, Walter E. Frew, Edwin Gould, William H. Gratwick, Charles D. Hilles, Alfred E. Marling, James H. Post, George W. Wickersham and William H. Woodin. Full information will be gladly supplied by any of the Directors or by Miss Cutter, Executive Secretary, 151 Fifth Avenue, New York.



# LABOR SUNDAY MESSAGE, 1928

*Prepared by the Federal Council's Commission on the Church and Social Service*

## *Social Ideals Not Visionary But Thoroughly Workable Proposals*

**D**REAMS of a better social order can no longer be dismissed as the impracticable objectives of sentimentalists. Science appears upon the scene as the handmaid of religion. For science has already accomplished the impossible. By its knowledge of law it has subdued the natural order to the will of man. Man flies, he speaks through space, he draws electric power from the sky. By the aid of science we now do those things which previous generations put down as the foolish dreams of impractical men. There is every reason to believe that science can now adopt social ideals as specifications of a great task to be accomplished for humanity and proceed by the scientific method to assist in evolving a new industrial order which shall be increasingly characterized by righteousness and peace.

A score of years ago the churches of this country expressed the ideals of religion in their bearing on social and industrial relations. The abolition of child labor; protective regulations for women in industry; the abatement and prevention of poverty; the protection of the worker from dangerous machinery and occupational diseases and the hardship of enforced unemployment; suitable provision for old age; the right of employes and employers alike to organize; adequate means of arbitration and conciliation in industrial disputes; the gradual and reasonable reduction of hours of labor to the lowest practicable point; a living wage as a minimum in every industry and the highest wage that each industry can afford; a new emphasis upon the application of Christian principles to the acquisition and use of property; and the most equitable division of the product of industry that can ultimately be devised—these are the industrial ideals for which the churches stand.

### UNEMPLOYMENT

Certain phases of the industrial problem press for immediate attention. The past year has seen a serious condition of unemployment. The situation has been not less but more challenging because of a condition of prosperity for many while a very large number of men were out of work. The Department of Labor has estimated that there were nearly two million fewer persons employed in January of this year

than in January, 1925. Since the so-called normal unemployment is not less than one million, this government estimate means that at least three million workers must have been unemployed during the past winter. Such a condition is economically unsound and intolerable from the point of view of Christian brotherhood. Let the forces of religion vigorously renew their efforts so to inspire our technicians, and so to impress upon industrial leaders and when necessary upon government the demand for solutions for unemployment, that wise and effective measures may be worked out to remove this evil from our economic life.

The coincidence of unemployment and the rapidly advancing productive power of the nation due to the increased use of machinery, new power resources, scientific management, and the growing efficiency of labor suggest the possibility of a further shortening of hours and of a five-day week in certain industries. Churches and social agencies must be prepared to do their part in providing for the increasing leisure time for all as hours of work are shortened. We have learned to view with confidence the ability of the workers, if opportunities are provided, to make as good use of their leisure time as any other social group.

### COOPERATION BY LABOR

It is of basic importance in the approach, not only to these problems of hours and unemployment, but to all matters which touch intimately the lives of the workers, that the right of collective bargaining shall be recognized as fundamental. Representation of all the people concerned in a common undertaking, which is the American principle of government, is the only sound and scientific method of adjusting labor relations and of working out permanent solutions of industrial problems. We view with satisfaction the forward-looking offers of the American Federation of Labor and other unions to cooperate with management in an effort to eliminate waste from industry, to increase production and to promote efficiency in the service of the public. An engineering approach to industrial problems by the labor unions in practical cooperation with management holds a significant promise of orderly and constructive progress.

## THE CHURCH'S LABOR POLICY

It must not be forgotten that the churches are also employers of labor and that as such they are under the same moral obligations as other employers to operate on Christian principles in their relations with those whom they employ. Indeed, they are under greater obligations because of the position they assume as teachers of ethics and religion. The churches must ask themselves not only whether the salaries of ministers, missionaries and church workers are fixed on a brotherly basis, but also whether, in the business enterprises of their boards and publication agencies, conditions of employment, wages, hours and control are in accord with an enlightened Christian conscience. Some labor leaders have not been interested in the

liberal pronouncements of the churches because of evasions by the churches themselves of the practical issues involved. A prominent church official has said: "I am about ready to ask my communion either to practice some of its liberal pronouncements or to repeal them."

We, therefore, urge both the religious and secular forces of the nation to renew their faith in the social ideals of the churches as practicable objectives for American life. We suggest to all concerned in industry that they approach the solution of labor problems in a more scientific and cooperative spirit, assured of the possibility of hitherto unattainable social progress. We call upon capital, labor and the public to move forward with goodwill, courage and intelligence into a new and better day.

## Japanese Visitors Welcomed in American Cities

**F**OUR important groups of Japanese visited New York City during the month of August and have been making extensive itineraries in this country.

The largest group consisted of fifty-five of the two hundred delegates from Japan to the World's Sunday School Convention held in Los Angeles during July. They made a tour of the country, visiting such cities as Sacramento, Salt Lake City, Denver, Kansas City, St. Louis, Washington, Philadelphia, New York, Boston, Buffalo, Detroit, Chicago, Minneapolis and Seattle. In every city arrangements had been made for welcome receptions by local committees of the churches, usually through the Council of Churches, and also by business groups. In New York the Welcome Committee, which provided a full day's program on August 9, represented the Greater New York Federation of Churches, the Federal Council of Churches, the World Alliance for International Friendship through the Churches and other organizations. Two sight-seeing busses were engaged for the day. The party was received at the City Hall and entertained at luncheon by the Brooklyn Rotary Club. Visits were made to Trinity Church, Plymouth Church, Brick Church, St. Patrick's Cathedral, St. Thomas' Church and the Cathedral of St. John the Divine. The day's program closed at International House. The Japan Society entertained the party at luncheon on August 8. The Brooklyn Federation of Churches entertained the party on the tenth.

Each member of the party was presented by the American Bible Society with a New Testament, with his name inscribed therein. The American Tract Society presented to each member of the party the tercentenary edition of Bunyan's "Pilgrim's Progress." The Welcome Committee gave to each a souvenir

album of New York City. In his responses to addresses Mr. Iwamura, the leader of the party, reported cordial welcomes in every city visited, by which the Japanese felt quite overwhelmed.

Two of the other groups of visiting Japanese consist of students, one a mixed party of twenty-two from various colleges and universities, and the other of sixteen boys from Doshisha, a Christian University of Japan. A fourth party consists of business men who are making a world tour, coming to New York by way of Europe.

Mention may also be made of a group of Keio University students now touring South America, and of the "Hands Across the Pacific" tour of twenty-two American boys from High Schools and Junior Colleges on the Pacific Coast visiting Japan, and of two parties of Hawaiian-born Japanese to Japan, one under the auspices of the Y. M. C. A. and the other under the auspices of the Y. M. B. A. (Buddhist).

## METHODISTS EXPAND PEACE WORK

**T**HE increasing vigor with which the American churches are dealing with problems of world peace is indicated by the action taken by the General Conference of the Methodist Episcopal Church at its last meeting, when the Methodist World Peace Commission was established on a new basis. Henceforth this agency of international goodwill will have an executive secretary and a budget for needed work. The chairman of the Commission is Ralph W. Sockman, of the Madison Avenue Methodist Episcopal Church, New York. President G. Bromley Oxnam, of De Pauw University, is the recording secretary. The executive secretary, it is announced, will be selected in the near future.



# *A New Use for the Bulletin Board*

*"War Can Be Prevented"—It Proclaims to the Multitudes*

**"MAHOMET** has gone to the mountain." In this instance Mahomet is a bulletin board and the mountain is Flushing, New York.

A suburb of New York City, Flushing is composed largely of commuters who, because they are in the city during the day, are not easily drawn from their homes at night for meetings of any sort whatever, however important. Hence the Flushing Branch of the League of Nations Non-Partisan Association, consisting of a small but determined group of men and women who are eager to do their full part in educating the community as to the methods which may be employed to prevent the recurrence of war, has caused a huge painted bulletin board to be erected at the intersection of Parsons Avenue and Northern Boulevard, where thousands of people pass hourly. It is of imposing dimensions, being 12 feet high, 50 feet long; the inscription is printed in red, white and blue. Its first message is as follows:

"War can be prevented. The League of Nations is organized to prevent war. The United States should join the League. Why? Write to P. O. Box 157, Flushing, N. Y."

The form in which this message is presented is the result of the skilled advice of Walter I. Willis, President of the Three-in-One Oil Company.

One hundred Flushing people have contributed \$900 to erect and maintain this board for one year. This sum also allows for a periodic changing of the message.

This bulletin board, installed by the Outdoor Advertising Company, was unveiled and dedicated to the service of God and humanity on Sunday, June 17. Morris L. Beard, Chairman of the Executive Board, read letters which were written by men whose influence carries far in American life. A single paragraph from the significant statement of Major General John F. O'Ryan indicates their point of view.

"If law and justice are to be substituted for the bullet and poison gas, all countries, including the United States, must participate in the agreement for the substitute. What is needed is a development of an understanding by the American people of what is involved and the obligations that go with a situation where peoples are liberated from the tragedies of war."

Not so long ago Flushing was a little community, eight miles distant from New York, composed of a

few hundred high-minded men and women, largely Quakers. Today it is the residence of thousands. Where Northern Boulevard and Parsons Avenue intersect, thousands of cars pass daily. This double portrait of Flushing is typical of the world, yesterday and today. Yesterday's world consisted of a series of small unrelated units. Today the nations of the world, in their proximity each to the other, are fairly typified by the thousands of motor cars at the intersection of these two streets.

New York and Flushing officials say there will be many accidents at this point unless preventive measures are adopted. For that reason the city established a detail of police—not to stop traffic, but to regulate it. This outdoor bulletin stands at the intersection of these two boulevards to remind the people that what the world needs most is a detail of responsible authority, not to prevent or stop the onward movement of international life but to direct and regulate it; to enable each nation so to adjust itself to the life of every other that each shall enjoy the full measure of its legitimate desire, and harm and danger come to none.

## BY WAY OF CORRECTION

**WE** ARE indebted to the *Presbyterian Advance* for calling our attention to an inadvertent error in the editorial entitled "How Much Christian Unity?" in the last issue of the BULLETIN. In commenting on the reception accorded to the Methodist Episcopal suggestion of union with the Presbyterian Church in the U. S., the editorial said that the Presbyterian Assembly "authorized the creation of a committee to meet with the Methodist Commission" to discuss the matter. The fact was that the subject was referred to the permanent body in the Presbyterian Church known as the "Department of Church Cooperation and Union," of which Dr. J. Ross Stevenson is the Chairman.

Through a misunderstanding, the article in the June issue describing the experimentation in training ministers in social work in Cincinnati and New York was attributed to Dr. Charles N. Lathrop instead of Rev. Harold Holt. Mr. Holt is the effective assistant in the Department of Christian Social Service of the National Council of the Protestant Episcopal Church.

# Fellowship as a Creative Force

(Continued from page 8)

far-flung campaigns. A city like New York will suffer in quite a new fashion from the deadly chemicals which will do duty in the next world conflagration. And civilization itself can scarcely survive another vast cataclysm of conflict like that between 1914 and 1918. If another world war comes it will not matter much on which side you fight. Nothing worth keeping will remain to either when the vast conflagration has come to an end.

In a situation like this, when above everything else we must keep matches away from the powder magazine, we are being told that patriotism demands that the high schools become centers of military training. The high school boy gives character to the future of the nation. If his hero is a soldier, if the contentious spirit of war is planted in his heart, there are dark days ahead. It is the goodwill of the schoolboys of today which will keep the peace of the world of tomorrow.

Of course, there must be such a thing as a nation's police force. And voluntary military training has its place in colleges and universities. But in these days of a new military technique it is a poor arm upon which to lean. It is our genius in the practice of goodwill, and not a new edition of the goose-step, which is to make us able to deal with the critical and baffling situations which will arise among the nations in the years which lie just ahead.

## KEEP CHRIST AND WAR SEPARATE

To be sure, there are hard and capable men who quite repudiate all the defining Christian principles. They believe that life is a battle to the death. They believe that unethical force is the only power upon which a man or a nation can depend. They believe in a race of blonde beasts holding a cowering world at bay. This philosophy of the jungle has a certain commanding virility. With the present development of military science it would lead to the suicide of civilization, but at least it has its own commanding energy. One can have at least a kind of scornful respect for it, when, casting aside all subterfuge, it appears in its own naked, ugly honesty. But at least let us keep this sort of thing free from any entanglement with that lofty and exhaustlessly powerful personality who founded the Christian religion.

Let us at least insist that the great Lord of goodwill, who was nailed to the cross because He refused to surrender His own high loyalty to moral and spiritual values, shall not be entangled in the activities of the cult of Mars. Let us insist that men shall at least show enough respect for the name which has put a new

conscience into Western civilization, to leave that name free from entanglement with that worship of unethical force against which His whole career was a protest, and which at last nailed Him to the cross. Let no man claim His authority for the very principle which hounded Him to death.

The Christian Church in just as far as it is loyal to its Master does believe in the far-reaching power of impalpable moral and spiritual forces. It does believe in goodwill. It closes the door against suspicion and hate and all the clever lies by means of which the vast military systems of the world have built up their strength. The Christian Church believes that the time has come for a world-wide experiment of clear-minded goodwill.

## Relative Gains in Church Membership in 1927

Compiled by REV. HERMAN C. WEBER

In the following table, twenty-four communions are arranged in the order of their percentages of increase or decrease in membership.

The increase or decrease percentages are calculated from the tables provided by Dr. H. K. Carroll in the *Christian Herald*, April 14, 1928.

Only communions with more than 200,000 members are included in the tabulations. They include ninety per cent of the total church membership, as reported by Dr. Carroll.

Communion	Members	Net Increase	Per Cent
African Methodist Episcopal....	781,692	60,658	8.4
Greek Orthodox .....	285,000	15,000	5.5
Evangelical .....	217,935	9,764	4.7
Presbyterian, U. S. (Southern) ..	439,621	22,556	4.8
United Lutheran .....	890,671	30,038	3.4
Disciples of Christ .....	1,481,376	44,801	3.1
African Methodist Episcopal Zion	500,000	10,000	2.0
Augustana Synod (Lutheran) ..	224,529	4,257	1.9
Baptist, National (colored) ....	3,253,369	57,602	1.7
Norwegian Lutheran .....	294,227	4,995	1.7
Latter Day Saints (Utah) .....	567,319	8,856	1.5
Baptist, South .....	3,765,001	57,478	1.5
Congregational .....	928,658	13,960	1.5
Estimated Population Increase			1.5
Protestant Episcopal .....	1,190,938	17,259	1.4
Baptist, North .....	1,392,820	18,132	1.3
Methodist Episcopal, South .....	2,567,962	29,651	1.1
Missouri Synod (Lutheran) .....	645,345	7,230	1.1
Roman Catholic .....	16,735,691	174,889	1.0
Evangelical Synod of N. A. ....	336,118	3,451	1.0
Methodist Episcopal .....	4,592,004	46,138	1.0
Presbyterian, U. S. A. ....	1,885,727	17,672	0.9
United Brethren in Christ .....	396,946	3,213	0.8
Reformed in U. S. ....	351,926	2,215	0.6
Colored Methodist Episcopal ...	333,002	1,981	0.5
Total Membership as Tabled....	44,057,877	501,580	1.1



# Glimpses of Interdenominational Life

## New Home Missions Councils

Denominational leaders in both Kentucky and Tennessee have recently organized State Home Missions Councils. In Kentucky a state-wide conference of home mission representatives is to be held at Lexington this fall. The President of the Kentucky Council is Rev. E. C. Lucas.

The President of the Tennessee organization is Bishop H. M. DuBose of the Methodist Episcopal Church South. The organization expects to give special attention to preventing church competition and to meeting the needs of rural areas.

## A Massachusetts "Copec"

Under the leadership of the Massachusetts Federation of Churches, a project of adult education is being carried forward which is popularly known as the Massachusetts COPEC. Its purpose is "to seek for the churches of Massachusetts that force which comes from frequent discussion and consequent united information on great social issues." The plan includes the preparation of materials for discussion groups to be held in the churches during the next two years on the basis of the findings of these local groups. State-wide findings are to be prepared and in 1930 a "Conference on Christianity, Politics, Economics and Citizenship" will be held.

The Discussion Outlines cover the following topics:

- (1) The Social Function of the Church.
- (2) Family Problems.
- (3) Christian Citizenship.
- (4) Personality, Property, and Social Order.
- (5) Economic Problems (Industrial and Rural).
- (6) International Problems.
- (7) Religious Education.

## International Goodwill Congress

Under the auspices of the American Branch of the World Alliance for International Friendship through the Churches, an International Goodwill Congress is to be held at the Waldorf Astoria, New York, November 11, 12 and 13. The preliminary announcement discloses a program of extraordinary interest, including a review of ten years' progress in the peace movement and a survey of the task lying ahead.

Among those who have agreed to speak at the Congress are Hon. William E. Borah of Washington, Dr. Frederick W. Norwood of London, Hon. William Allen

White of Emporia, Kansas, Bishop William F. McDowell of Washington, Miss Jane Addams of Chicago, Roger W. Babson of Boston, Dr. S. Parkes Cadman and Dr. Harry Emerson Fosdick of New York, E. Stanley Jones of India, President Robert R. Moton of Tuskegee, Ala., Rabbi Stephen S. Wise of New York, and several other distinguished leaders in religious and international affairs.

On Armistice Day, Colonel Edward M. House will present a Memorial Message on the subject "Armistice Day—Then and Now."

## State Federations of Churches Increasing

After long preparation, the Federation of Churches of Pennsylvania has embarked upon a program calling for a full-time executive, and a budget for this purpose has been subscribed by the denominational treasuries. Rev. William L. Mudge, who for so many years has been the outstanding leader in the movement for federation, and without whose efforts the federation would not have become a reality for many years, has given up his pastorate and assumed the executive leadership. Dr. Mudge is a brother of Dr. Lewis S. Mudge, the stated clerk of the Presbyterian Church in the U. S. A.

At the first annual meeting of the Kansas Council of Churches, some forty delegates, representing thirteen denominations, were in attendance. It is interesting to note that in Kansas, as in some other states, the Protestant Episcopal Church has voted full and complete cooperation. The United Lutheran Church likewise has accepted an advisory relationship to the organization, and has voted full financial cooperation. A joint committee, composed of five representatives of the Council of Churches and five from the Council of Religious Education, has been set up, and during the year will serve as a committee on reference and counsel.

## Dr. Temple Becomes Archbishop

The many American friends and admirers of Right Reverend William Temple, Bishop of Manchester, will rejoice in his elevation to the Archbishopric of York. Upon the resignation of Dr. Davidson as Archbishop of Canterbury on July 26, Dr. Cosmo Lang, Archbishop of York, was appointed to the Canterbury post and thus became Primate of England. The vacancy created in the Archbishopric of York was filled by the appointment of the Bishop of Manchester to succeed Dr. Lang.

Dr. Temple has long been known as a distinguished leader in all progressive

movements in the social and international and cooperative life of the church. He was co-chairman with Dr. Speer of the Committee on Message at the meeting of the International Missionary Council at Jerusalem this spring.

## Religious Education In the Near East

Under the initiative of Near East Relief and as a means of encouraging progressive religious education in the ancient churches of the Near East, Sidney A. Weston's "Jesus and the Problems of Life" has been translated into Greek by Professor Alivisatos, of the Theological Faculty of the University of Athens. A translation of the same study course into Armenian is being made by Dr. Ernest Partridge, missionary of the American Board in Aleppo.

## A Record of Chicago's Protestantism

The Chicago Church Federation through its Young People's Commission has recently brought out the fourth edition of "The Official Directory of the Protestant Churches of Metropolitan Chicago." It is a compendious volume of 228 pages, containing exhaustive information concerning the organized church life of the city. Every Protestant church together with a complete list of its officers is listed, along with much supplementary information about the various denominations in the city.

## The Church in the Newspaper

An important experiment in religious journalism is that of a church page published every Saturday by the *Boston Evening American*. John Pratt Whitman, for five years Assistant and Associate Secretary of the Greater Boston Federation of Churches, now editor of the page, is definitely trying to prove to the *American's* public that church news may be made so interesting that it will successfully compete with headline news of another and a more familiar nature. An effort is made to give emphasis to such news as points toward more federation, cooperation and unity. Mr. Whitman has now suggested a syndicated church page for all of Mr. Hearst's twenty-six newspapers.

## During the Summer

During the summer months the secretaries of the Federal Council of the Churches have been in much demand as speakers and leaders at summer confer-



ences and other gatherings. In addition to the engagements noted on other pages of the BULLETIN, the following are illustrative:

James Myers, Industrial Secretary of the Commission on Social Service, gave a course of lectures on "The Moral Responsibilities of the Citizen, Investigator and Consumer" at the Conference of the Young Women's Christian Association at Lake Geneva, Wisconsin, and led a discussion group on industrial problems at the Northfield Student Conferences. He also made addresses at the Y. M. C. A. Conference for Preparatory Schools at Blairstown, N. J., and at the Y. W. C. A. Conference for Industrial Women at Doubling Gap, Pa.

Dr. F. Ernest Johnson, the Executive Secretary of the Research Department, attended the summer meeting of the National Research Council held at Hanover, N. H. Arthur E. Suffern of the staff of the Research Department led a discussion group on Christianity and Industrial Problems at the Student Conference at Eaglesmere, Pa.

Every Sunday during the summer Dr. Charles L. Goodell, Executive Secretary of the Commission on Evangelism, has preached in the pulpits of New York or elsewhere. The first three Sundays of July were with the West End Presbyterian Church, New York, and in the afternoon a message was delivered over the radio, either from WJZ or WEA. These messages went over the air by associated stations as far west as Denver and as far south as Dallas. The first three Sundays in September Dr. Goodell preaches morning and evening at the Marble Collegiate Church, New York, and in the afternoon sends his message by the National Broadcasting Company over WEA at 2 to 3 on September 2 and 16, and over WJZ on September 9 from 5 to 6.

Dr. Charles S. Macfarland, Senior General Secretary, and Rev. Walter W. Van Kirk, Associate Secretary of the Commission on International Justice and Goodwill, are in Europe attending important international gatherings, including the Continuation Committee of the Universal Christian Conference on Life and Work, the World Alliance for International Friendship through the Churches, and the preliminary conference on arrangements for the Universal Religious Peace Conference.

Dr. Worth M. Tippy, Executive Secretary of the Social Service Commission, has spent the whole summer in Europe in response to the urgent request of the International Social Institute, with headquarters at Geneva, to help in the development of the plans for this new and important agency, which was the outgrowth of the Universal Christian Conference on Life and Work.

Dr. B. S. Winchester, Executive Secretary of the Commission on Christian Education, led a seminar at the conven-

tion of the World's Sunday School Association and has taught courses at several institutes of the Methodist Episcopal Church South.

Dr. Samuel McCrea Cavert, one of the General Secretaries, delivered addresses at the Pocono Manor Peace Conference organized by the American Friends Service Committee, at the Student Conference at Eaglesmere, Pa., and the Leadership Training School held by the International Council of Religious Education at Lake Geneva, Wis.

Dr. Sidney L. Gulick, Executive Secretary of the Commissions on International Justice and Goodwill, was a member of the Institute of Politics at Williamstown, Mass.

Rev. Everett Clinchy, the new Secretary of the Committee on Goodwill between Christians and Jews, shared in the discussions at the Conference at Racine, Wis., under the auspices of the Fellowship of Reconciliation and the Midwest Council for Social Discussion.

#### Oratorical Contest on Outlawing War

In the estimation of the judges, Dr. John H. Finley, George W. Wickersham, Mrs. Carrie Chapman Catt, James G. McDonald, and Mrs. Edgerton Parsons, the best original speech submitted in a national contest on the subject of outlawing war by the ratification of arbitration treaties was written by Frances Elizabeth Klander of the Friends High School, Moorestown, N. J., and she will receive the award of \$500 for a trip to Geneva, Switzerland.

The second prize of \$300 was awarded to Harwood Stump of the Long Beach High School, Long Beach, Calif., and the third prize of \$200 to Robert Picken of Simpson College, Indianola, Iowa.

The prizes and medals were offered by Clement M. Biddle of New York City for the purpose of encouraging discussion among young people on obtaining permanent peace through treaties for the renunciation of war and the settlement of all international disputes by other means than war. The contest was in charge of a national committee of a hundred prominent educators, editors, and publicists from all parts of the country, of which Dr. Sidney L. Gulick of New York, and Arthur Charles Watkins of Washington, are secretaries.

#### New Rural Church Policies Called for

In discussing rural church work at a meeting of the ministers of Delaware County (N. Y.) recently, Rev. Charles E. Vermilya, Executive Secretary of the New York State Council of Churches, declared that a changed approach to the whole situation is necessary. "Too long,"

said he, "have we assumed that relief is to be provided from without. There can be no real improvement of conditions until a moving conviction has been aroused in the minds of those who live in rural sections that they can do something for themselves. And when the conscience of the community begins to function, it will be guided not by a desire to perpetuate particular denominations but to discover what can be contributed by all concerned to promote a more united and worth-while type of work that will both serve and arouse the interest of the whole community. The present plan of holding on to dying churches, with community needs and vital religious interests given a very subordinate place, is self-destructive. It commands neither the blessing of God nor the confidence of men. Competition in church work must give way to co-operation."

#### Using the Daily Press

The Buffalo Council of Churches in a booklet entitled "Ruts and Routines" has published nearly four score editorials which have come from the pen of Don D. Tullis, its executive secretary, and have appeared week by week in the *Buffalo News*. The fresh and original style in which they are written has made them an important feature in the religious life of Buffalo.

#### A Clinic for Theological Students

William S. Keller, M.D., an Episcopal layman in Cincinnati, has been spending the summer helping eighteen students from the various divinity schools of the Protestant Episcopal Church to supplement their theological education by a summer course in actual social work, as foretold in the last issue of the BULLETIN.

He calls his experiment "A Clinic in Life Problems." The method is for each student to ally himself to one of the social work agencies in Cincinnati, and for all the students to meet together in seminars to discuss their experience.

The significance of the undertaking is expressed by Dr. Keller as follows:

"If you needed a surgical operation you would not select for your surgeon a man who received his medical and surgical education from book knowledge solely, in a medical school, removed from human contacts, bedside instruction, clinics and modern hospital equipment.

"Seminaries must find some way to retain all of their spiritual value, continue to educate clergy with the much-needed background that the present-prescribed courses assure and such additional supervision as will make them *scientific leaders of men, social diagnosticians and social engineers.*"



## AMONG THE BEST NEW BOOKS

### Catholicism and the American Mind

By WINFRED ERNEST GARRISON

Willett, Clark & Colby, Chicago, \$2.50

A PROFESSOR of church history in the University of Chicago appraises the Roman Catholic Church, with special reference to its development in America and its attitude toward the State. The study is noteworthy for its sympathetic appreciation of the religious side of the Catholic outlook, combined with a candid criticism of the Roman view of the relation of Church and State. The author's insistence is that Roman Catholicism is two things—first, "a form of faith and worship"; and, second, "a form of government." He makes it clear that the sovereign authority of the Church has to do only with the realm of faith and morals but is at pains to show that there is a "twilight zone" of questions which the State may regard as political and which the Church regards as moral. Of such questions the most obvious are marriage, education, and ecclesiastical property, and in these areas the author holds as a result of a long discussion based on pronouncements of the Church, there is the possibility of conflict between the Vatican and a government.

### The Eternal Spirit in the Daily Round

By FRANK CARLETON DOAN

Harper's, \$2.00

THE returning emphasis on the inner life makes this volume of "meditations for the modern mind" highly significant. To men and women seeking guidance in "the practice of the presence of God" this record of meditations by one who for many years made a period of daily quiet a settled habit will be an inspiring aid.

The body of the book is made up of a series of meditations written down by Dr. Doan in his daily silences. One section is composed of meditations for "early morning," for "high noon," and for "night watches." Another group has to do with the successive periods of life from youth to old age. Still others have to do with different moods of the spirit, all designed to suggest the possibility of the joy, strength, serenity, courage and other qualities needed for the truest living.

### Problems of the Family

By WILLYSTINE GOODSELL

Century Co., \$3.50

FOR a clear and informing grasp of the marriage relationship from primitive times to the present day this volume is well-nigh indispensable. It first traces the origins of the customs which have dominated the conduct of the family in the past and then candidly surveys the conditions which are now menacing family life. The effects of modern industrialism, the problems of prostitution and illegitimacy, the rising tide of divorce, and of emphasis upon freer sex relationships, the issues involved in birth control, and the development of the child in the family are all discussed with a background of rare knowledge and in a spirit that faces every question with an open mind, seeking both to find new truth and to conserve the rich values of the past.

### Science in Search of God

By KIRTLLEY F. MATHER

Henry Holt & Co.

\$2.00

A MODERN geologist, professor in Harvard University, unhesitatingly accepted as an authority in his field, appears as interpreter of the spiritual meaning of the universe and champion of religious faith. The goal of science, in this scientist's view, is to describe the universe; the goal of religion is "to find the most abundant life which man may possess in such a universe."

The notion that the universe can be explained as a mechanism is shown to be rapidly going out of date. It is more correctly conceived as an organism. It is not surprising, therefore, that this geologist not only finds God in the process of nature, but also believes in the reality of direct fellowship with Him. The impression that the universality of "law" rules out the validity of prayer Professor Mather regards as wholly superficial.

*In this space each month special attention will be directed to one new book of unusual merit.*

### Attitudes Toward Other Faiths

By DANIEL JOHNSON FLEMING

Association Press, \$1.75

A PIONEERING inquiry, long needed, into one of the most crucial problems of our day. On the academic side there have been many comparative studies of religions, but until now we have had hardly a single significant treatise on the practical relationships of men of different faiths to one another.

In seven realms of frequent contact the author considers the issues involved and the practical alternatives. The first has to do with common worship among men and women of different faiths, its possibility and its limits. The second concerns the use of other sacred scriptures. Still other chapters deal with the question of courtesies and acts of helpful assistance to groups of another faith. The significance of the changes that are taking place in other religions through the impact of Christianity upon them is the subject of a most informing section. The possibilities of cooperation between adherents of different faiths, both in counsel and in social service, constitute the most important subjects of discussion.

### Old Faith and New Knowledge

By JAMES H. SNOWDEN

Harper's, \$2.50

THE constant necessity for the re-study and restatement of religious convictions in the light of fresh discoveries of truth about the universe in which we live is the central theme of this volume. It insists that the fields of religious faith and scientific knowledge, often apparently antagonistic, are actually coherent and harmonious, supplementary parts of one comprehensive system of reality. To conserve the values for which each stands is the author's concern. Defining "modernism" as the attempt to bring the old faith into a right adjustment with the thought and life of each new day, the author finds a current of "modernism" running all through the Bible and all through Christian history.

AMERICA, NATION OF CONFUSION. By Edward R. Lewis. Harper's, 1928. \$3.50. An extended, thoughtful discussion of the problem of nation-building, from the standpoint of immigration, and a vigorous plea for the "national origins" provision of the Immigration Law of 1924.



# Worthy Publications

## CATHOLICISM AND THE AMERICAN MIND - - - - \$2.50

by Winfred Ernest Garrison

An enlightening, well balanced survey of Roman Catholicism in Church and State, by a Protestant.

[Published September 5]

## QUOTABLE POEMS - - - \$2.50

Compiled by Clark and Gillespie

An anthology of modern inspirational verse. A superb collection of 500 poems of 300 poets. Three indexes.

## STRAIGHT ANSWERS To Life Questions \$1.50

Copeland Smith at the Microphone

A wide range of life questions answered helpfully. Copeland Smith gets behind the outward expression of the questioner into the heart of the trouble leading to the question.

## SHODDY - - - - - \$2.00

by Dan Brummitt

A vigorous novel. A flash of lightning illuminating the church world. A great human document and a rattling good story.

## THE OUTLAWRY OF WAR - - - - - \$3.00

by Charles Clayton Morrison

Arousal of international interest in the outlawry of war focuses attention upon this one authoritative book on the outlawry plan.

Many new titles in preparation

## WHAT AND WHY IN CHINA - - - - - \$1.00

by Paul Hutchinson

A sparkling sketch-book of a fascinating China.

AT  
BOOKSTORES

## CHRISTIAN HUMANISM \$2.00

by Russell Henry Stafford

A philosophical discussion of religion by the minister of the famous Old South Church of Boston.

**Willett, Clark & Colby**  
Publishers

440 So. Dearborn Street, Chicago  
200 Fifth Avenue, New York

## COMMUNITY CHURCHES - - - - - \$1.50

by David R. Piper

The most significant present-day church movement in America is pictured in this book.



## John Bunyan

By GWILYM O. GRIFFITH

Doubleday-Doran Co., \$3.00

THE tercentenary of the birth of John Bunyan is already attracting widespread notice. It is especially fortunate and timely that a new and popular life of "the immortal dreamer" should appear just now. To his task this British author brings the equipment of a thorough knowledge of the England of the seventeenth century, a familiarity with the scenes in which Bunyan's life was lived, and a keen appreciation of his lasting significance.

To many it will come as a surprise to learn that Bunyan was an ardent champion of the spirit of Christian unity, far ahead of his day, dreaming of a united fellowship of faith, and impatient with the sectarian temper and divisiveness of organized religion.

## The Life Beyond

THE MEANING OF SELFHOOD AND FAITH IN IMMORTALITY. By Eugene W. Lyman.

SPIRITUAL VALUES AND ETERNAL LIFE. By Harry Emerson Fosdick.

THE SENSE OF IMMORTALITY. By Philip Cabot.

\$1.00 each

THESE three small but meaty volumes from the Harvard University Press present to the public the Ingersoll lectures on immortality for 1928, 1927 and 1924. Each has its own distinctive approach, but the three share a common outlook.

Professor Lyman finds in the nature of personality itself qualities which make it reasonable to believe that it has an immortal part in a universe in which a cosmic Moral Will is the deepest reality. Dr. Fosdick finds it impossible to believe in any conservation of spiritual values at all unless they have an existence independent of the physical contingencies of this planet. Mr. Cabot holds belief in immortality to be inseparable from belief in God and emphasizes the universal sense of His reality, drawing on his own remarkable experience of conversion to a spiritual view of life.

## The War Debts—An American View

By PHILIP DEXTER and JOHN HUNTER SEDGWICK

The Macmillan Co., \$1.50

A RATHER caustic rejection of all the moral arguments presented by advocates of cancellation. The authors deny that the war was "America's War" after April 6, 1917. America's

objectives were not those of the Allies. The authors repudiate with some warmth the argument that we are under any obligation to France or Great Britain, because while we were getting ready they furnished the lives of hundreds of thousands of their young men. They seem to hold that if we cancel these war debts Europe will more readily plunge into another world war, believing it could safely plan on borrowing from us again.

Yet, curiously enough, after having to their satisfaction in three-fourths of the book shown how grossly Europeans misunderstand and criticize us, and how America is under no obligations whatever to cancel or even reduce the debts, and how stupid were the forty-two Columbia professors in urging a reconsideration of the debt question, the authors come out at the end with this view: "It is not in our own best interest to take the money, and perhaps it is no way [for us] to behave. . . . We shall do well to cancel the debts and put the burden of paying them on our taxpayers, provided we can make Europe really understand that it will not be possible to induce the United States to finance their next war."

Should one inquire why?—the reasons adduced are very simple. First, because the Europeans cannot pay us in gold—and it would be bad for us to receive the gold if they could—but must pay us in goods, injuring thereby our industrial prosperity. Second, because America "needs Europe's friendship as men need air." The authors believe that none of the idealistic arguments will appeal to the great masses of American voters, but that in some way the real reasons must be presented to them.

## Toward an International Mind

THE WAR MYTH IN UNITED STATES HISTORY. By C. H. Hamlin. Vanguard Press. \$50. A remarkable analysis of the causes of America's six principal wars, showing how the facts of history do not support the popular patriotic understanding of the causes.

BEYOND THE BUND. By Philip Kerby. Payson & Clarke, 1927. \$2.50. A newspaper writer's colorful and more or less romantic description of Chinese character.

ROUMANIA TEN YEARS AFTER. By a Special Commission of Investigation appointed by the American Committee on the Rights of Religious Minorities. The Beacon Press, Boston, 1928, pp. 143, \$1.50. An interesting and carefully prepared report of the situation as found by the Commission in the summer of 1927.

SOUTH AMERICA LOOKS AT THE UNITED STATES. By Clarence H. Haring. The Macmillan Co., 1928. \$2.50.

A suggestive and informing study of the attitude of South American countries toward the United States, prepared under the auspices of the Bureau of International Research of Harvard University and Radcliffe College. The heart of the book lies in Part II, "Sources of Distrust."

ORIENTAL EXCLUSION. By R. D. McKenzie. University of Chicago Press, 1928. \$2.00. Professor McKenzie here records the results of his special investigation of the actual operation of the American Immigration Laws upon the Chinese and Japanese of the West Coast. A scholarly work for students in search of facts, prepared for the Conference of the Institute of Pacific Relations, July, 1927.

RESIDENT ORIENTALS ON THE AMERICAN PACIFIC COAST. By Eliot Grinnell Mears. University of Chicago Press, 1928. \$3.00. An analysis of the actual operation and effects of the laws, regulations and judicial decisions affecting resident Chinese and Japanese on the Pacific Coast, prepared for the Conference of the Institute of Pacific Relations.

MEXICO BEFORE THE WORLD. The public documents and addresses of President Calles, translated and edited by Robert H. Murray. The Academy Press, New York, 1928. \$1.00. A convenient source of information regarding the policies of the Mexican Government, as stated by President Calles himself. An appendix supplies important supplementary documents.

PROBLEMS OF THE PACIFIC. The Proceedings of the Second Conference of the Institute of Pacific Relations, held at Honolulu, July, 1927. University of Chicago Press, 1928. \$3.00. This volume, edited by J. B. Condliffe, is a remarkable treasury of information and opinion on all questions concerning the bristling issues of the Pacific.

THAT MEXICAN! By Robert N. McLean. Fleming H. Revell Co., 1928. \$2.00. An admirable description of Mexicans "as they really are." The author, son of a missionary to Mexico, is sympathetic with the people and their struggles for liberty and is thoroughly well informed.

LATIN AMERICA IN WORLD POLITICS. By J. Fred Rippy, Professor of History at Duke University. Alfred A. Knopf, 1928. An outline survey designed to give American citizens a background against which to estimate our country's present activities among her southern neighbors.

PROBLEMS OF PEACE. Lectures delivered at the Geneva Institute of International Relations, 1927. Oxford University Press, 1928. Next best to attending the Institute is the reading of these informing lectures by seventeen outstanding experts. An appendix outlines the discussions that followed some of the more significant lectures.